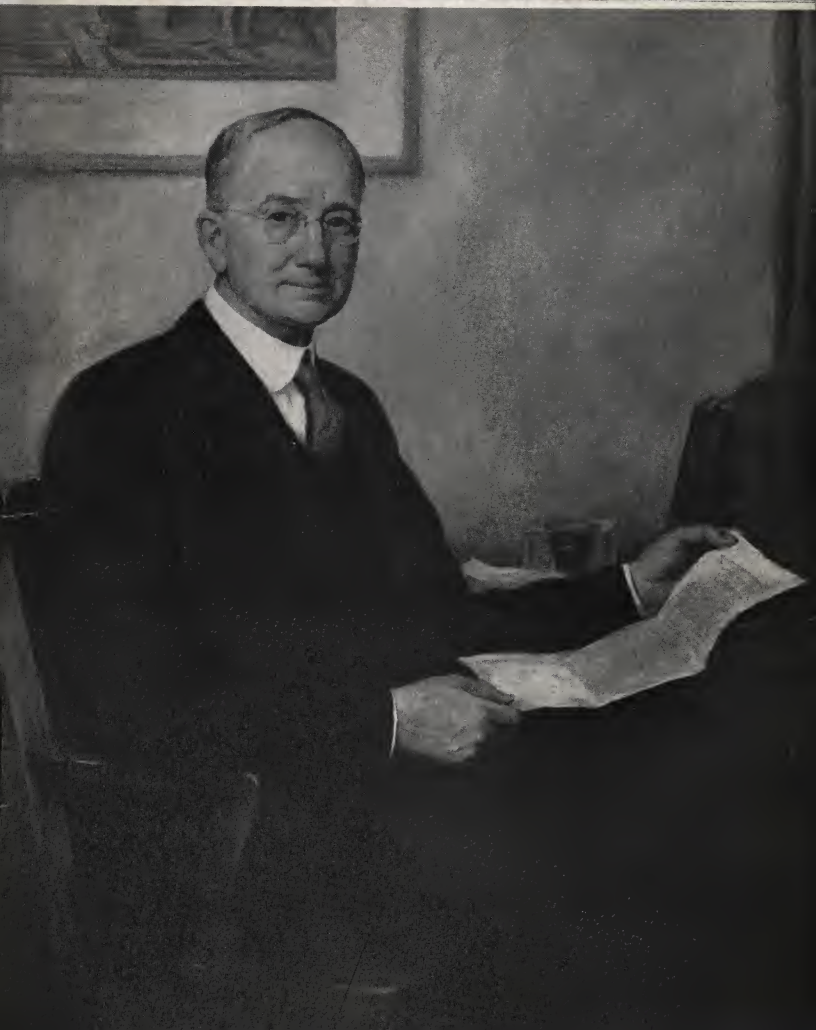
The INSTRUCTOR

APRIL 1943



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Dear Editor:

We want you to know we really appreciate the Instructor here in — Seattle Stake.

Our committee for the promotion of the fine Sunday School tool prepared this circular, done by Sis Eileen Schuenman.

The Instructor fills — many needs in these times.

Sincerely

J. E. Fortney, 1st Asst. Supt.

OUR GOAL IN SEATTLE STAKE:

THE Instructor IN EVERY OFFICER AND TEACHER'S

THE Instructor IN EVERY OFFICER AND TEACHER'S

THE Instructor IN EVERY OFFICER AND TEACHER'S

HOW DO YOU LINE UP ?

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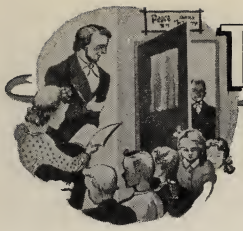
Besides the departmental material for June, 1943, there are in this issue of
Besides the departmental material for June, 1943, there are in this issue
articles on the new Sunday School superintendency and on the Salt Lake Temple, whose fiftieth anniversary is to be celebrated this month.

Who is Milton Bennion? What sort of men did he choose as his assistants? You will learn this from Wendell Ashton's sketch of the Superintendent and from the sketches of George R. Hill and Albert Hamer Reiser.



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Devoted to the Study and Teaching of the Restored Gospel

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PRESIDENT HEBER J. GRANT, *Editor*. MILTON BENNION, *Associate Editor*. WENDELL J. ASHTON, *Mgr.*

VOL. 78 APRIL, 1943 NO. 4

GEORGE R. HILL

SUPT. MILTON BENNION

ALBERT HAMER REISER

OUR NEW SUPERINTENDENT

By Wendell J. Ashton

Years of experience in Sunday School work, wisdom and scholarship at its best, and a pinch of good humor, too, come to the office of General Superintendent of the Deseret Sunday School Union with the appointment of Elder Milton Bennion.

Dr. Bennion became the sixth General Superintendent Tuesday, March 2, 1943 at a reorganization conducted before the General Board by President David O. McKay of the First Presidency and Elder John A. Widtsoe of the Council of the Twelve, a Sunday School adviser. Elder Bennion was first assistant General Superintendent to the late Superintendent George D. Pyper, whom he succeeds as Associate Editor of *The Instructor* as well as Superintendent.

Milton Bennion for many years has been a leading educator in a state which has ranked first in the nation in some aspects of higher education.* Of his pursuits, *Who's Who In America* (1942-43) writes in part:

"Principal Southern Branch Utah State Normal School, 1897-1900; assistant professor of education, University of Utah, 1901-02; assistant professor of Philosophy 1902-04; and professor since 1904; dean of Education July 2, 1913-July, 1941; vice-president 1940-41. Member of State Board of Education, Utah, 1898-1900 . . . Chairman Utah

State Welfare Commission, 1921-23; chairman, committee on character education, National Council of Education and National Educational Association (1921-25), chairman Group D, International Ideals, World Conference on Education, San Francisco, 1923. Fellow, American Association for the Advancement of Science, member National Education Association (life), National Council of Education 1915-39, Western Philosophical Association, Phi Kappa Phi, Phi Delta Kappa . . . Author: *Citizenship, An Introduction to Social Ethics,* 1917, revised edition, 1925; *Moral Teachings of the New Testament,* 1928; *New Frontiers for American Youth,* 1939. . . ."

For at least 44 years Superintendent Bennion has been giving the Sunday School, the Gospel teaching organization of the Church, the benefit of his rich background in educational and scriptural scholarship As early as 1898, while a young principal he assisted in the organization of classes in the Cedar City (Utah) Sunday School for the training of Sunday School teachers. In June, 1901 he was sustained a member of the Granite Stake Sunday School Board, and in the same year was named by the General Board as superintendent of the "University Sunday School," conducted at L. D. S. University for Mormon students coming to Salt Lake City to pursue higher education. During 1904-08 he was again a member of the Granite Stake Sunday School Board, and 1908-09 was assistant superintendent in charge of classwork in the same stake. He was sustained a member of the General Board October 26, 1909, and has served for more than 33 years, since October 30, 1934 as first assistant general superintendent.

The new general superintendent was born at Taylorsville, Utah, June 7, 1870, a son of John Bennion and Mary Turpin Bennion. Milton Bennion entered the University of Deseret (Utah) at 15 years of age, ad it was there he developed the thirst for scripture study which has remained with him to this day. He took several classes under John R. Park, then president of the University and since called its "father." A chapel service consisting of scripture reading and prayer was held daily, President Park conducting each Monday. As a lad of 16, Milton had developed a taste for such weighty books as Parley P. Pratt's *Key to Theology* and Orson Pratt's *Great First Cause* or *Self-Moving Forces of the Universe* and *Absurdities of Immaterialism.*

When 19 years of age, Elder Bennion was called on a mission to New Zealand, and it was there that his meditations really began in earnest. Shortly after his arrival, he was assigned alone to a remote Maori village on the northern coast He lived in a small native hut, with nothing for light but a door and a small hole for a window. A terrific storm swept the island. For ten days and nights the young missionary sat alone in the dark hut, keeping the door and "window" closed to escape the torrents. His only visitor was a native who called twice each day with a pan of potatoes for food. And he emerged from the ordeal with the same subtle sense of humor that has always flavored his wisdom!

Superintendent Bennion is a teacher who lives his lessons. The 176-page bulletin on character education prepared in 1925 by a Utah educational committee of which he was chairman, won national acclaim. Dr. Bennion's family is an example of the fruits of sound character training. Of his ten children, seven are living. His oldest son, Dr. M. Lynn Bennion, is supervisor of Church seminaries; another son, Dr. Lowell L. Bennion, is director of the Salt Lake City Institute of Religion (L.D.S.) at the University of Utah. A third son, Grant M., is representative for Utah and Washington of Ginn and Co., Publishers. and was former basketball captain at the University of Utah, of which he is a graduate. The youngest son, Vaughn L., recently graduated from the University, where he was all-Rocky Mountain Conference basketball center and is now attending officers training school for the Marines. Also all college graduates, the three living daughters are Claire (Mrs. Wm. L. Jones) who has an M.A. degree, Maurine (Mrs. Leonard Folsom) and Francis (Mrs. Elmo Morgan). Two daughters, Margaret and Ruth, died in infancy, and a fifth son, Wayne L., associate professor of business administration at Utah State Agricultural College, died recently.

As one educator once commented, "There isn't a scrub in Dean Bennion's family." His family has been reared on a farm in the Forest Dale section of Salt Lake City, where Superintendent Bennion still enjoys raising his own carrots, tomatoes, asparagus and other vegetables. His sons recall how their father read to them as boys, from the Bible each night. Through the years, Superintendent Bennion has been blessed with the

*Figures for 1936 show Utah leads all states of the Union in per capita persons between 18 and 21 years of age, inclusive, enrolled in institutions of higher learning, with 256 per 1,000. California, with 225 per 1000, is second, and Washington, with 187 per 1000, is third. (From *Biennial Survey of Education* [1937, Vol. 2], published by U. S. Dept. of Interior, Office of Education.)

companionship of a good wife, Cora Lindsay Bennion, for 18 years a member of the General Board of the Relief Society.

Dr. Bennion, who has contributed to Church and educational publications since his missionary days, characteristically wrote in the *Utah Educational Review*, February, 1943: "The chief reward of the practice of any vocation is the consciousness of having rendered valuable service to fellowmen. . . . Vocations are to be rated highest that render the greatest service to mankind."

Nearly 400,000 Sunday School workers and students welcome their new chief, an eminent educator and a thorough-living Latter-day Saint.

GEORGE R. HILL

First Assistant General Superintendent

A member of the General Board for eighteen years and one of the General Superintendency for nine years, Dr. Hill knows Sunday School work thoroughly.

His long, systematic training for school teaching, his experience in the classroom, and his keen interest in boys, have prepared him to study and to understand the problems of youth, both in life and in religion.

After taking his first degree he taught in the Latter-day Saints University, in Salt Lake City. From there he went to the Agricultural College, in Logan, Utah, where he became professor of botany and plant pathology. He received the degree, Ph.D., from Cornell University. And now he is agricultural research chemist for the American Smelting and Refining Company, where he performs what were once miracles. In addition he is president of the Salt Lake Council of Boy Scouts of America.

When the name of George R. Hill was first added to the list of General Board members. in the November issue of *The Instructor*, only nine of those on the list in February, 1943, remained. Nine years later, on his being chosen to the General Superintendency, his name stood eighteenth on a list of thirty-two.

Meantime, he had grown up in the Sunday School. He passed through all the departments, became ward chorister in both Springville and Logan, and was superintendent of a ward school in the latter town.

Such has been his preparation for the position of First Assistant General Superintendent.

ALBERT HAMER REISER

Second Assistant General Superintendent

The name of Brother Reiser went on the list of General Board members in November, 1924, although he had been General Secretary since March, 1921, succeeding Lawrence W. Richards; and he had been a worker in the Sunday School office before that.

In addition to passing through all the grades of the Sunday School, Superintendent Reiser has taught in every department, excepting only the Primary. At a time when he was married, but before he was a father, he taught what was then known as the Parents' Department.

Then he came into the Sunday School office.

At first he did stenographic work, after that, as already noted, he became General Secretary, subsequently a member of the General Board, and finally Executive Secretary and manager of *The Instructor*.

When he was appointed manager of the Deseret Book Co., of which the Sunday School is part owner, he retained his membership of the General Board. He is one of the regents of the University of Utah.

Brother Reiser is both a detail man and what may be called a general man. He can see both the trees and the forest, both the houses and the town, as Yankee Doodle was unable to do, according to the legend. It would be hard to name another man who has the same firm grasp on the intimate details of Sunday School work. But he does not forget or omit to consider, the relation between these details, to gather from their drift a general meaning.

George Q. Cannon Lorenzo Snow Joseph F. Smith David O. McKay George D. Pyper

SUPERINTENDENT BENNION'S PREDECESSORS

When Milton Bennion was appointed General Superintendent of the Sunday Schools of the Church in all the world, he joined a group of very able and very dignified men, his predecessors, whose pictures are presented above. He is the sixth to hold this position.

George Q. Cannon, who was the first General Superintendent, was a very unusual man in many respects. An Englishman by birth, he immigrated to Nauvoo, when he was a youth. He crossed the Plains, took a mission to the Pacific islands, became an Apostle, missionaried in Europe, served as Delegate from Utah in Congress for several terms, and, on the accession of John Taylor to the Presidency of the Church, was elevated to the position of First Counselor, which he occupied till his death in 1901. Mormonism has produced no better writer of simple, straightforward, and graceful English than George Q. Cannon. He was General Superintendent of the Sunday School from November 4, 1867 to April 12, 1901.

Following Superintendent Cannon came Lorenzo Snow, who was also President of the Church. His occupancy of this Sunday School office continued from May 9, 1901, to October 10, of the same year—only one day more than five months. President Cannon had occupied the place for more than thirty-three years. President Heber J. Grant says that he never knew Lorenzo Snow to sleep in a meeting, or not to be alert to what was going on there. There was one amazing thing about President Snow, besides the fact that, despite his eighty-seven years, all his faculties were preternaturally alert, namely, he was unusually spiritual and realistic in his nature. His feet were always on the solid earth, and his head high in the stratosphere An extraordinary man indeed!

After Superintendent Snow came Superintendent Joseph F. Smith, who occupied this position from November 7, 1901, to November 19, 1918—seventeen years and twelve days. Born and reared under the storm and stress of Missouri, Illinois, the Great Plains, and the first doubtful years of Utah, he was tense in his nature and passionately devoted to Truth and Righteousness. One of Mormonism's great evangelists, he was fervent, forceful, and had fine clarity in the pulpit. One never forgot his vigorous pronouncements on practical religion. And no President of the Church, excepting only its founder, possessed greater spiritual penetration.

In David O. McKay the Sunday Schools had their first Utah-born General Superintendent. He occupied the position from November 27, 1918, to October 30. 1934—almost sixteen years. He was one of the Twelve Apostles at the time of his appointment, and relinquished the position only when he was called to the First Presidency of the Church. To this position Superintendent McKay brought the triple qualities of teacher, poet (in his temperament, at least), and spiritual leader, for which he is known and loved the Church over, with a superabundant energy and enthusiasm.

Thus far no one outside the circle of the General Authorities of the Church had occupied the position of General Superintendent of the Sunday School. George D. Pyper, Superintendent McKay's immediate successor, was the first to take on these duties who was not also one of the General Authorities. He occupied the position from October 30, 1934, to the time of his death, on January 16, of the present year. Widely known as an operatic actor, manager, and "sweet singer of Zion" (he had an amazingly good tenor voice in his younger years), he conducted the affairs of the Sunday Schools with dignity, intelligence. and wisdom, with a sense of humor that was rare.

(*Continued on page* 194)

CHRISTIANA DOLLINGER PYPER

Mother of Ten Children, including Our Former Superintendent

We never forget Mother! The word is among the first that we learn, and often it is the last on our lips.

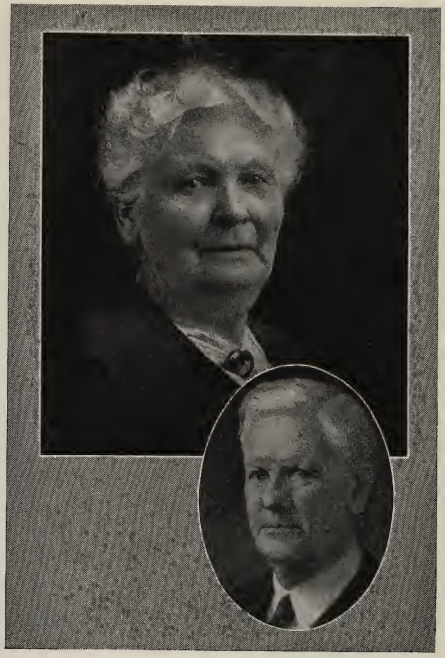
Christiana Dollinger lost her mother when she was twelve. Before that the name must have been called many times every day. Mrs. Pyper lived to be eighty-nine years old. And once, not long before she passed away, when one of her daughters, coming into her room and finding her in tears, asked, "Why, what are you crying for?" received the answer, "I want my mother!"

Childhood, girlhood, womanhood, and childhood again—these stages in human life are choked with thoughts of Mother!

In 1834, Houston Street, in New York City, was a residential district, and St. Paul's, where George Washington had a pew, stood on lower Broadway, near the present site of the Woolworth Building.

On Houston Street, Christiana Dollinger was born, and in St. Paul's she was baptized.

Then some Mormon Elders knocked on the Dollinger door. Invited in, they told the story of the new prophet, the strange Book, and the restored Church. Thomas and Eliza believed and joined the Mormons and went to the City of Nauvoo.



CHRISTIANA DOLLINGER PYPER, WITH HER SON GEORGE D.

When the Prophet's body, and Hyrum's, came to Nauvoo from Carthage, under those green boughs to keep them from the hot sun, and were met by ten thousand men, women, and children, all crying, Christiana was ten years old, and often had sat on "Brother Joseph's" knee and felt his sympathetic understanding of children, and his love for them. And she never forgot this.

In Nauvoo the father died first and then the mother. The two Dollinger sisters were thus left alone under extraordinary conditions. With the "Remnants"—the poor, the widowed, the orphaned, the sick, the infirm, and the otherwise helpless—they were literally forced out of the town and across the river to the Iowa side. And here, as Mrs. Pyper used often to tell, the starving, anguished hundreds fed on quails, which were so tame that anyone might catch and kill them and prepare them for the table. Few descriptions of pioneer scenes are more touching than Colonel Thomas L. Kane's word-picture of these starving "Remnants" exposed to the fierce elements.

At Council Bluffs Christiana, now a young woman of more than twenty, met and married Alexander C. Pyper, six years her

senior, who, in the new home, to which they went in 1859, was to become at different times a bishop, a judge, and the financial agent of Brigham Young.

Mrs. Pyper is said to have been an active, energetic, lovable woman, with a sense of humor, which she transmitted to her son, George D. "Never did she revile her persecutors," said that son before he rejoined his mother. "Her forgiveness was divine. She had a young and cheerful spirit, even in her ninetieth year. Her hands were soft and soothing, and I often seem to feel them on my head as she used to lull me to sleep with her gentle touch. Always her face has helped me on the way and steered my footsteps away from dangerous paths. God bless the memory of all such mothers!"

WHO IS YOUR NEIGHBOR?

By the Enlistment Committee

There was a time when your neighbor was the man, woman or child who lived next door. At that time the world was a very big world. The people in Washington, D.C., didn't want anything to do with the land of the Rocky Mountains and the vast stretches of the Great American Desert. They said that it was fit only for Indians and Jack Rabbits. Not many people knew much about Europe, Asia, Africa, or the great land "down-under," called Australia or of the many people living there and on the countless islands of the sea. But that was yesterday.

Today is a new day. The world has become a much smaller world, not geographically, of course, but because of the ability of man to conquer time and space. Perhaps in your own family you have a boy who is now in North Africa, the Aleutian Islands, Guadlalcanal, Hawaii, Austrailia, England, or at some point on the map of which, even a few short years ago, few knew. Captain Eddie Rickenbacker tells of how he flew from the South Pacific in a few short days. By boat it takes about a month. Yesterday few people even attempted such a trip because of the time involved and the dangers accompanying it.

War has not only brought about a smaller world. With it has come a shifting of population. Thousands of people have uprooted themselves from their traditional homes and have gone to your town or mine in answer to the call of the government to engage in war work. Some of these people are members of the Church of Jesus Christ of Latter-day Saints. To them your community and your ward is new and strange. What are you doing about it?

Each year it is asked, that in every ward of the Church a survey be taken of all people residing therein. This year it is especially vital and important that this be done, particularly in areas known as defense areas. Many new people have moved in, and interest displayed on the part of ward Sunday School people will do much to get them to attend. The information as to who these new people are and where they live will have to come through a survey, since many, and perhaps most of them, will not bring their recommends with them.

For those of you who may be comparatively new in Sunday School work, we refer you to the officers' and teachers' *Handbook*, published by the Deseret Sunday School Union. On pages 120 to 124 one may find the enlistment plan and procedure as recommended by the General Board. It covers the enlistment organization and plan both on a stake and ward basis, class organization to assist in the furtherance of enlistment, the duties and functions of enlistment directors and a suggested plan of follow-up. If such a plan and procedure is made active, it can only result in increased activity, interest and good fellowship on the part of all. If you plan to keep your records on cards, we suggest that you call at the Deseret Book Company to see the new cards they have, especially printed for the use of enlistment directors (25c per hundred). If you get the information asked for on this card, you will have many avenues of approach open to you to keep them coming.

Speaking of "keeping them coming," one must remember that a good teacher, well prepared and friendly, is above all the most important. A friendly greeting and personal interest in the new person attending will help, but, unless each teacher in each class is well prepared, it is doubtful if a repeat visit will be attempted.

Who is your neighbor? Why, he lives in every nook and cranny of the entire world. He has come far to know you and to answer the call of the government. Open up your hearts "as you live by the side of the road and be a friend to man." Organize your efforts through the enlistment program of the Church. See the *Handbook*.

CHASTITY, MARRIAGE AND FAMILY

No. IX

By Milton Bennion

"Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God." (Doc. and Cov. 121:45)

The perpetuation of the human race is one of the most necessary requirements of responsible men and women whose circumstances are such that they may properly respond to this duty; it was one of the first commandments given to man and involves continuation of the work of creation. This is one way that man may co-operate with God. But because the process goes on too commonly with a minimum of thought, and sometimes with no thought at all, it has not generally received the serious attention that is properly due it.

Thus far in human experience marriage and family life have been found to be the most satisfactory way of perpetuating the race, nowithstanding other fantastic schemes that have been proposed. Thus the experience of mankind through the ages is in agreement with the divine plan. According to this plan, marriage is a sacred ordinance, sometimes called a sacrament. About this institution revolve the important problem of sex relations in all its aspects.

What are the essential conditions of the most successful family life and what responsibilities do these conditions impose upon boys and girls, men and women? One of the most important of these is chastity in the proper sense of this term. It does not mean to abstain from marriage and procreation. It does require abstention from sexual intercourse outside the marriage relation. This is a matter of great concern to youth, both for their own sakes and for the welfare of the human race.

This subject has been and is given very serious attention in secular as well as in religious education. Spurts of enthusiasm for better teaching in this field have at times led teachers in public schools and in some church organizations to put great emphasis upon the hazards of venereal diseases, apparently with the purpose of scaring young people into living a chaste life; a method akin to the hell fire method of turning people toward religion. Persons of sufficient maturity should, of course, be informed of the seriousness of the venereal disease problem, and should do their part as citizens and Church members toward eliminating this evil from society. It is always a matter of public concern and the more so in time of war; in evidence is the recent extension of federal authority about army camps. But this is only one of the negative aspects of chastity as a virtue. Were there no such thing as venereal disease, chastity would remain for human beings of all ages one of the most important of the virtues. It is a necessary requirement of successful family life upon which human well-being depends. Unchastity is a common cause of disruption of the family and of mental, if not also of physical, miseries

"Chastity is maintained through constant exercise of self-control and self-direction toward realizing the great and most valuable purposes of life. Again, the admonition, 'Be not overcome of evil, but overcome evil with good.' There is more wisdom in this brief sentence than in many volumes that have been written on educational methods. This is not to say that there is no need of elaborating methods of applying this thought. It is, however, a fundamental principle that lies at the foundation of educational principles and practice.

"The New Testament standards of mutual love, faithfulness, confidence, and co-operation in the care and training of children have acquired the force of axioms of the moral life."*

Families are properly the units of which society is constituted and by which it is perpetuated. Grasp of this important fact marks the superior wisdom of Aristotle over that of Plato, who regarded the individual as the unit. Failure of many married people in our own time to realize the ideal of family unity, both material and spiritual, is one of the chief causes of family disruption. This is also true of failure to appreciate the primary social purpose of the family—the care and training of children. This is especially true of those who are physically and intellectually capable of having and caring for children, but for the sake of their own personal pleasures, refrain from doing so.

Many current writers bemoan the passing of the pioneer type of family life where so many industries were carried on in the home and the family worked together as an economic unit. They regard the changed conditions of business and industry as chiefly responsible for the increasing percentage of family disruptions. It need not to be so if

*Bennion, Milton, *Moral Teachings of the New Testament*, page 194.

(*Continued on page* 199)

SUNDAY SCHOOL AND THE PROMOTION OF FAITH

By Elder Adam S. Bennion

The Sunday Schools have never had a greater challenge than they have today. There is need in the world for faith. Life never seems so precious as when it is being destroyed. War makes us look upon the realities of death, but it also opens our vision to the gloriousness of eternal life. Every mother, as she says "goodbye" to her boy going into the service, dedicates her life to a faith that he will return, and the boy who goes into service couples his faith with hers. The soldier keeps his eye upon the enemy, but his heart turns to God.

Faith is such a tremendous concept. Faith goes to the very center of our being. It is not merely intellectual; it has its roots in the emotions as well, and it finds its realization in action. "For as the body without the spirit is dead, so faith without works is dead also." (James 2:26). We live by faith because our life points to the future and no man knows what the morrow may bring.

The great function of the Sunday School is to establish faith in the hearts of its membership. It exists to teach the Gospel of Jesus Christ. Boys and girls develop their faith as they come to know and to understand Gospel principles and as they realize their importance in our lives.

First of all, the very atmosphere of the Sunday School is an atmosphere of faith. When several hundred of God's children gather together to learn of His ways, His spirit is there to bless them. To be in such a presence is to feel the influence of faith. It is as if everybody present contributes his strength to everybody else. There is a community of thinking and of feeling.

The songs that are sung are hymns of prayer and faith. Every Sunday School boy and girl ought to come to know by heart our great Latter-day Saint song of courage and faith, "Come Ye Saints." It is the hymn of a great people going into a new land. They were devout people. They trusted in God and relied upon His guidance. Their hymn breathes a spirit of faith. To sing such songs is a great source of strength—a renewal of faith.

In the third place, it is our privilege on Sunday morning to partake of the sacrament "in remembrance of Him." In that service we pledge ourselves to remember Him. Our minds are caught up to a new realization of His wonderful ministry. We are reminded that He died that we might live. Our faith centers in the reality of the resurrection and in the assurance of eternal life.

And finally, the Sunday School offers a great opportunity for the development of faith through the work that is carried forward in its classrooms. The course of study is built around the central theme of faith. Every Sunday School boy and girl ought at some time to make a careful study of the eleventh chapter of Hebrews which opens with that classic definition of faith: "Now faith is the substance of things hoped for, the evidence of things not seen." (Hebrews 11:1). The whole chapter is a most stimulating discussion of faith and its meaning in life. Ponder for a minute the meaning of verse 6: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Through the courses of study offered in the Sunday School it is our privilege to become acquainted with the great men and women of faith of the scriptures. We can live again with Abraham, with Moses, with Joseph, with Elijah, with Job—with all that great band of leaders and pioneers who built the foundation upon which the Christian ministry was to be established. It is our privilege to come to know the life of the Savior of mankind and to understand how our faith centers in Him and what He did.

We are introduced to the great work of the Prophet Joseph Smith as he re-established for us in these modern days the Gospel of life and salvation. We learn of our present day leaders as men of God whose faith is supreme. We learn of the founders of our nation and of the faith they exercised. We come to learn that the great achievements of the world have been made possible because of faith. The Sunday School teaches us that faith is the corner stone of all of our building.

May we close this brief discussion with an incident typical of the triumphal meaning of faith. "John Quincy Adams, at the age of eighty, met a friend upon a Boston street. 'Good morning,' said the friend, 'and how is John Quincy Adams today?' 'Thank you,' was the ex-president's reply, 'John Quincy Adams himself is well, quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered and it trembles with every wind. The old tenement is becoming almost uninhabitable and I think John Quincy Adams will have to move out of it soon. But he, himself, is quite well, quite well.' "—From Fosdick's, *The Meaning of Faith.*

BOYHOOD EXPERIENCES

IV. When I Was A Child

By Elder Albert E. Bowen

(*Editor's Note*: For enrichment of Lesson 42, First Intermediate Department, 1943.)

"Sunday was the bright spot in the week for me. It was a day when I put on my Sunday clothes and went into town to Sunday School and to see my friends. I felt that the week was lost, if anything interferred with that Sunday event." So explained Elder Albert E. Bowen, one of the Council of the Twelve Apostles, when he was asked to relate some of the events and recollections of his childhood in Samaria, Idaho.

"I remember quite vividly when I was baptized. We had been thinking and talking about it in the family. I looked forward to it with a good deal of expectation. Just as I was going into the water, father asked: 'Do you know what you are going to be baptized for?' I answered: 'Yes.' I knew that baptism was the way to membership in the Church and was for the forgiveness of sins.

"I was baptized in a running stream down below the town. On baptism day, we walked down through the meadow to the bank of the stream. A little below the place where baptisms were performed was a deep, quiet pool in a bend of the stream where I learned to swim. At this point the stream was over my head.

"I could swim before I was baptized. There were two things that I would rather do as a boy than eat and they were to go swimming and to play baseball.

"Samaria is a little country hamlet situated in Malad Valley, a few miles southwest of Malad. It was laid out with town lots of two and a quarter acres. Our home was on such a lot. We had a good orchard and raised our garden produce here. I was one of the younger boys in the family. While the other boys were working out of town on the hay ranch, it was my job to keep the weeds out of the garden and to water it.

"When I was older, I milked the cows, fed the pigs and did other chores. In the summer we gradually took most of the cows five or six miles out of town to the hay ranch.

"During haying time, Mother or one of my older sisters kept house for father and my older brothers at the ranch and I was left in town to do the chores there.

"At other times when the older boys were away working, I was down at the hay ranch taking care of the cows. Mother or one of my older sisters would be at the ranch also. I remember what a feeling of responsibility I had at such times.

"I had ten or twelve cows to milk morning and evening. We used to let our cows range out into the hills. I had to gather them in, in the evening. Many a time I walked for miles over the hills and into one canyon and then another to find the cows.

"As a reward for getting the morning and evening chores done I was permitted to get cleaned up, put on my best clothes and go into town occasionally. The Fourth of July was one of these memorable days. Sundays were other joyous days of the week, but always I had the responsibility for getting the chores done first. I had to have the job done before I could go. Many times I had to leave a ball game on a holiday afternoon to do my chores and then return to have the evening in town.

"I think my Sunday School meant more to me than anything else in my childhood. Then I would have on my best clothes, such as they were,—I always had a white shirt. I was brought up with a lot of reverence for the Sabbath day. The meetings of the Sabbath and the little Church were held in great reverence by my folks, and yet I do not remember that they ever did much formal teaching about it. That was the atmosphere of the home. Somehow or other, we children got the lesson.

"My father was a quiet man. He did not say much; he was pretty self-possessed, very industrious and frugal. He never bought anything that he could not afford to pay for. He raised ten children and gave them fair educational opportunities. He never had a mortgage on his farm or home in all his life.

"He was something of a musician. He had a big bass fiddle. With a few others in the town, who played for the town dances, he practiced at our home. He was the first president of the Young Men's Mutual in our town.

"Mother was the first president of the Young Women's Mutual. She used to listen to the girls in town who showed any interest in singing and got groups of them to come to our home where she taught them many songs.

"Naturally most of the memories of my childhood are more intimately associated with my mother. I do not feel that I knew my father well until I was older.

"Father and mother were not particularly demonstrative. I do remember, however, coming into the house from doing the chores one cold winter morning with my fingers tingling with the cold. I blubbered about it and mother took my hands in hers and sympathized with me while she warmed them. I enjoyed that so much that I cried some more so she would keep it up. (*Cont: on page* 197)

The Salt Lake Temple

Exactly fifty years ago, on April 6, 1893, the Salt Lake Temple was dedicated. President Wilford Woodruff, who had been in the Church ever since 1833, gave the dedicatory prayer. And for eighteen days thereafter sessions were held, till a total of seventy-five thousand persons had attended one or another of these sacred services.

How conditions have changed in the Church since then!

While the President of the Church was invoking the blessings of God on the people and on the Temple, some of the best men in the community were in the Territorial penitentiary, because they had, in the words of an ancient apostle, "chosen to obey God rather than man." Furthermore, the Territory, just before this, had experienced a political upheaval, in which the members of the People's Party and the Liberal Party had become Democrats and Republicans Church property had been confiscated by the Federal government, and our people were paying rent for the privilege of using their own buildings. The gentiles, who had won the election in Salt Lake City, were spending money lavishly, and the man who had engineered the contest, had gone on a vacation with the ten thousand dollars he had received for the job. And the fire was being laid that was to result in the conflagration of the Roberts case in Congress and the Smoot investigation in the senate.

All that, however, is changed. Now, there is peace for Latter-day Saints everywhere, due to a better understanding of them and their faith. And the Church has increased its membership in all parts of the civilized world, especially in the United States. At the time of the dedication of the Temple in Salt Lake City, there were only thirty-three stakes, whereas now there are one hundred and forty-three! And the wards have grown in similar proportions.

THE TEMPLE IN SALT LAKE CITY

When the Temple was dedicated, Wilford Woodruff was president. His successors in this office, Lorenzo Snow and Joseph F. Smith, presided over the Church, each in turn, and passed away. And now, after the longest administration of any president of the Church, excepting only that of Brigham Young, President Heber J. Grant is still with us—the only one of all our General Authorities who was present, as such, at the dedication of the Salt Lake Temple

On April 21 and 22, of this year of dedication, the Sunday School children were visitors to the Temple. The invitations had been extended to all those who were enrolled in the organization, particularly to those in the Primary Department. At the first session alone nearly three thousand children attended the services. In all, twelve thousand boys and girls witnessed the dedicatory proceedings. Many more thousands of Sunday School members had contributed to the erection of the four-million-dollar structure. This, therefore, makes the Salt Lake Temple, in a sense, a children's temple, as well as one belonging to adults.

A CONVERSION OF 1832

(Taken from the Journal of David Pettigrew. Enrichment material in classes studying Church history, prayer, or a kindred subject.)

On the first day of the year 1832, as I was reading in my room before prayers, some person knocked at my door. I called to him to walk in, and behold, it was a man whom I had had some acquaintance with some years before. I inquired what was the news and which sect was doing the most in the cause of religion. He answered that he thought the Methodists were doing the best of any.

We conversed a while upon the different topics, and at length he asked me if I had heard of a people called the Mormons. I replied that I never had, only what I had read in the *Christian Advocate,* printed at New York. I there read some slurs about a people who were gathering in the upper part of the State of Missouri, and supposed they were a fit people for the penitentiary. I asked him if he knew anything about them, to which he replied that he did and believed them to be a good people and that he had a book of their religion, upon which I asked him to let me see it, and he handed me the Book of Mormon.

This was indeed new to me, and I thought a trick, as he looked upon this book as sacred as on the Bible. I opened the book. It was the 2nd book of Nephi, and the 5th chapter. I read awhile; my thoughts were very active. What to think, I knew not. It was entirely a new thing to me, and I began to mind what I was reading, although I observed to my wife that I did not think that it was the words of him who had a devil.

This was on the Sabbath morning. I read until meeting time. I then invited the gentleman to the meeting house. The people had gathered together for meeting. I informed the congregation that the gentleman with me was a professor of religion, and if it was their desire, that he should occupy the pulpit that forenoon. There was no objection and he opened the meeting with prayers and then read the 29th chapter of Isaiah and then spoke of the Book of Mormon and that God had brought it forth by raising up a prophet and it was the fulness of the everlasting gospel, and after he had spoken what he saw fit he sat down.

I immediately arose and spoke as follows: "Brethren, there have been certainly strange things come to our ears that we had not thought of, which is entirely new to us; therefore, I recommend that we be wise and not hasty in making up our minds concerning this matter, for if it is of man it will be good for nothing and will soon come to naught, but if it should be of God and we should be found at variance with it we would be exceedingly sorry in days to come. I know not whether it is of God or of man, but this much I do know, that there is no harm in being wise in these things."

Neighbor Beach, Esq., arose and said, "Strange delusion. We read that strange things will take place in the last days, and here they are already amongst us. It is intolerable to think or suppose that such could be the fact. It is blasphemy in the highest, and astonishing to think that a man possessed with the least common sense should think to be imposed upon in this manner. High delusion, it is for us all to awake or we shall be grossly deceived." He took his seat and I took notice as he spoke that he was much excited, for he trembled and looked angry. I saw that we were about to have confusion, and I called the class to order, and spoke to the class as usual, and soon after dismissed them.

The gentleman of the Mormon Church went on his way and in a few weeks returned. I now made up my mind to purchase from him the Book of Mormon, which I did, and intended to read it through and keep it to myself. I soon found that the report of my purchase had spread abroad like wildfire, the news rolled around the circuit that Brother Pettigrew was ruined and it was feared he would be lost.

Soon the preacher came who had charge of our circuit; his name was Oglesbey. He took his text in the 3rd chapter, 1st verse Galatians. "O foolish Galatians, who hath bewitched you that you should not obey the truth?" He labored diligently to show the danger of believing any other gospel, or anything but the Holy Bible, and remarked that if an angel, or a plenipotentiary should descend from heaven with any other gospel than we had in the Bible, he would say let him be accursed, and God would say let him be accursed, and Paul would say let him be accursed, and thus he warned us from the Book of Mormon.

I persuaded him to take the book with him around the circuit and read it, and I requested him to note all the places that he should find contrary to the gospel of the Bible and bring them to me, which he promised to do. Upon his return the second time I enquired of him if he had read the book, to which he answered, "No, Brother Pettigrew, it is not worth reading, it is the most

unmeaning thing I ever read. I can show you in a minute," (and began to look to find the places, but could not find but one and that was concerning the 116 pages). He thought that if they had been translated once, it might easily be done again, but he too soon saw his mistake, and Satan had put it into their hearts to change the words that it should not read the same.

The time had now arrived for public preaching, and he took his text in the 2nd chapter of Isaiah and the last verse.

Thus was the foundations which he took to build his sermon upon, and after he had gotten through with his sermon he then exclaimed, "Brother Pettigrew, I now exhort you to call in your neighbors and take your Book of Mormon and burn it as a sacrifice to Old Molock and let all witness the sight." This gave me peculiar feelings, seeing a man in the high standing of Dr. Oglesbey treating me so lightly upon things which I knew he did not understand. I thought then "Poor man, he will want to be first into the tops of the cragged rocks to hide from the glory of His majesty when He ariseth to shake terribly the earth."

I cried unto the Lord for help and to give me the understanding which would guide me to my duty and that I might get rid of my office in the class, for my mind was now enlightened and I thought it would not do for me to partake of the Sacrament administered in the Methodist Church, as formerly. I kept this to myself and pondered well over these things in my heart.

Soon after I was advised by Dr. Oglesbey to withdraw from my class. My place in the class was soon filled by another, and I was accordingly released to my heart's desire, and was loosed from the Church without any difficulty on my part.

These things caused me to draw nearer to the Lord and He to me, and He witnessed to me that He had now begun His work for the last days, and that the Book of Mormon was the true book, and by it I saw that the Lord was the same Lord, and its gospel was the same, and its ordinances were the same as those I had been taught to observe. But man, poor man, had changed or transgressed the law, changed the ordinances and broken the everlasting covenant, and yet the Lord had spared the earth, notwithstanding the many ways, parties and sects we had been divided into, and yet none right but all had gone astray. I truly saw that God was of long suffering and of much patience.

My heart was poured out in prayer to my God and the solemnity of eternity rested upon my mind. I saw it would do no good to begin with our preachers, for I plainly saw that they did not understand the things that then existed, as spoken of by St. John the Revelator. I, therefore, searched the prophecies and I plainly saw that there was much yet to be fulfilled, and the world was still in the dark as regards to this matter and my heart was pained and weighed down with sorrow because of the gross darkness that covered the minds of the people.

Many, yes, very many cried out, "You are deluded, but we believe that you are honest and mean well, but if these things are true why do not our preachers understand them, and know about these things as well as yourself, it is strange that you should find out those strange things before our preachers. If these things are true, what has become of our fathers who have died. Are they lost." And others were afraid to converse upon this subject and dared not read the book, lest they should be led astray and be grossly deceived, although some of my neighbors did believe my words and that the book was true.

I saw that the days of my peace and enjoyment were over if I remained at my place of residence. I, therefore, resolved to change my location. I had heard that the people who believed in the Book of Mormon were gathering in the upper part of the State of Missouri. Thither I was determined to go. I cried unto the Lord that He would help me and that I might soon be able to dispose of my farm and property and settle up my business correctly and be soon with those who believed in the true book.

I offered my farm for sale, and in a few days I found a purchaser—a German—who gave me the price I asked for it and also bought much of my other property. My eldest brother, seeing I had sold my farm and had received the money for it, he being one of the trustees of the township, told me I was deranged and it was his duty to see that I had a guardian placed over me. I told him my reasoning faculties were as well as ever and the Lord did not suffer him nor any other person to have power over me.

I, therefore, made all preparation to go to the State of Missouri, and a few days before my departure I visited Cincinnati, where there was a branch of the Church, as I was told. On my arrival I found Elders Elias, Isaac and John Higby, and from them I obtained some information and instructions of my future home that seemed very kind, and these dear brethren helped me to that extent that I had never received before. This was in the year 1832 when the cholera was raging in Cincinnati and many died daily. I received baptism by the hands of Elder Isaac Higby, and received a letter of recommendation to the Bishop of Missouri.

SUGGESTED PROGRAM FOR *Mothers' Day*

I. Statement of Responsibility

It is not intended to limit the efforts of local Sunday School officers in the matter of this year's Mothers' Day program, nor to urge all parts of the Church to produce a uniform program. It is rather expected that each ward superintendency will take pride and satisfaction in conceiving and producing the most beautiful and the most impressive Mothers' Day program possible with the talents available in the ward. The program outlined below will serve as a helpful and time-saving suggestion to those to whom it seems the appropriate program for their ward. In other words, it is hoped that in all wards of the Church there will be given on Sunday morning, May 9, the program suggested herewith, or one that is more suitable locally because of its greater intrinsic beauty and impressiveness. It is not too much to ask that sufficient time, effort, and painstaking care go into the preparation and production of an outstanding program to do honor to "the sacredness of motherhood."

II. Suggested Program in Brief

Theme: "The Sacredness of Motherhood"

Opening Song: "Love at Home," No. 46
Invocation:
Sacramental Song: "Forbid Them Not," No. 80
Incidental Music, to be played or sung during the passing of the Sacrament: "Ave Maria," by Bach-Gounod, and "Ave Maria," by Schubert
Congregational Song: "O, My Father," No. 83 (4 stanzas)
Tribute to the Mother of Jesus (5-10 minutes)—Member of the Genealogical Training Department
Vocal or Instrumental Solo: "Lullaby," by Brahms
Tribute to the Mother of the late General Superintendent George D. Pyper (5-10 minutes)—Member of the Gospel Message Department
Songs on "Mother": Junior Sunday School children, "O, I Had Such A Pretty Dream, Mama," No. 184, and others
A Typical Latter-day Saint Mother (The story of the life of the mother of a prominent local ward member) (15 minutes)—Member of the Gospel Doctrine Department
Presentation to Mothers
Closing Song:
Benediction:

III. Source Materials

Theme: "The Sacredness of Motherhood"

In the development of the fundamental concept of the sacredness of motherhood, it is well to keep in mind the Old Testament emphasis upon motherhood; the New Testament references to motherhood, especially as found in the utterances of the Savior; what Joseph Smith taught concerning motherhood; and what our modern leaders, especially the last two presidents of our Church have said about it.

The Mother of Jesus:

In the tribute to the mother of Jesus, which should not be longer than from 5 to 10 minutes, it is probably best to dwell on the great blessings that must come to her by virtue of having given the world its most precious gift, the Savior.

The Mother of George D. Pyper:

The life of the late General Superintendent of the Sunday Schools came to its earthly end in January of this year. This seems to be the appropriate time and occasion to consider and sum up the important contributions made by this universally beloved man to our generation. In a short tribute, not more than from 5 to 10 minutes in length, we could well pay homage to the wonderful woman who was privileged, as his mother, to give him to us.

A Typical Latter-day Saint Mother:

It is suggested that the story of the life of the mother of a well-known man or woman in the ward, beautifully and effectively told, would make a lasting and beneficial impression on all the listeners. Let us make sure to select for this story a woman whose life has been demonstrably influenced for good by Latter-day standards and ideals. As much as 15 minutes might be taken if necessary to tell such a story well.

Other Sources of Materials:

Attention is directed to the abundance of helpful materials appropriate to Mothers' Day programs, such as poems, stories, vocal and instrumental music, published in recent issues of the *Instructor*, especially that of April, 1940, pages 148f; April, 1941, page 167; and March, 1942, page 128f.

THE DESERET SUNDAY SCHOOL UNION

MILTON BENNION, *General Superintendent;* GEORGE R. HILL, *First Assistant General Superintendent;* ALBERT HAMER REISER, *Second Assistant General Superintendent;* WENDELL J. ASHTON, *General Secretary;* WALLACE F. BENNETT, *General Treasurer*

When the General Superintendency of the Sunday School was reorganized on Tuesday, March 2, 1943, all members of the General Board were released. The new Board will be selected later and announced.

FROM THE DESK OF THE GENERAL SUPERINTENDENCY

SIGNIFICANCE OF THE MORMON TEMPLE

Unique in a peculiar sense is the idea which the Latter-day Saints hold respecting the continuity of the human spirit and the unity of the human race. And this conception is what, reduced to its lowest terms, the Mormon Temple stands for.

Man (any man, every man) existed as a distinct, intelligent entity in an unembodied form. That was in a pre-earth life. It exists now in a tabernacle of flesh and blood. This is its mortal state, its "second estate." At death this entity passes into what is known as the world of spirits, a disembodied condition. And, when the proper time comes, the spirit (not of the righteous only, but of the wicked as well) will re-enter its body, which will have been changed to suit this new condition.

Thus the human spirit, in the Mormon conception, is immortal in a sense never even suspected by the Christian of Joseph Smith's time.

But the human spirit does not exist for itself alone. A spirit set apart forever, like Wordsworth's star, from other spirits would be miserable to a degree rarely experienced in human life. As a matter of fact, all our joys here below—and, no doubt, in other life-spheres as well—stem directly or indirectly from our relations with other personalities. There is no getting around it—human happiness is inextricably tied up with human relationships. In the family, in our outside relations with others, in our thoughts of God, our joys inhere.

These bonds of friendship and of love have existed in the past, do now exist, and will always exist, we are assured by the Word of the Lord. Of the past and the future, we have assurance; of the present, knowledge. One of the purposes of our mortal life is to take such measures as will intensify and continue these bonds. And the Temple is, in Mormon theology, the chief means of doing this.

The Mormon Temple was designed to bind the "living" to the "living," the "living" to the "dead," and the "dead" to the "dead." This is done by sacred ordinances. The purpose is to bind in heaven what has been bound on earth—one of the "keys" given to the Apostle Peter by the Master.

A symbol, therefore, of all that is elemental and permanent in human relations—that is what the Mormon Temple is.

The Temple may be seen with the eyes of the head and touched by an organ of sense. It is therefore representative of the temporal, the material, the fleshly. But on the inside, amid its sacred silence and vast calm, are the intangibles—ideas, feelings, appealings to the spiritual.

What could be more symbolical of life as a whole, of the lasting human relationships, than the Mormon Temple?

WATCH YOUR STOP SIGNS!

If you stand at a street crossing, to see what drivers do when they come to a sign that says STOP, you will observe that a certain percentage of them read the sign as if it said SLOW DOWN. Hence accidents!

Sometimes this same thing happens in Sunday School work.

The General Board says "Concert Recitation," intending it to be for the entire School. But a superintendent, reading that, acts as if it said, "a passage to be declaimed by one person from the stand." Similarly, the General Board says to the organist, "Prelude, Postlude." But the organist, looking at these words, reads them thus: "Play whatever you like!" Once more: the General Board provides a specific course of studies for each particular class, and the teacher, sometimes, with that course before him, says, in effect, "I can suggest something better than that for my class!" And acts on his suggestion.

Result: the Sunday School machinery is thrown out of gear. In other words, an accident!

If you carry out in your School the recommendations of the General Board, and they do not work, the responsibility is on the General Board. But, if you put in their place suggestions of your own, and they do not work, the responsibility is yours.

You should not be willing, as members of a great organization to assume that risk, for the sake of those over whom you preside.

Paul, in his letter to Timothy, who seems to have been Bishop of Ephesus, must have met with the same semi-blindness in reading spiritual signs. For he speaks of "teachers having itching ears," who "turn away their ears from the truth" and go to "fables" for their instruction. And so he said to his friend, "Watch!"

And so we say to you superintendents.

SUNDAY SCHOOL CONFERENCES

Attention of stake and ward Sunday School superintendents is called to recent instructions from the First Presidency regarding the holding of Sunday School conferences in the wards on Sunday evening. In years past, some wards, following suggestions in the *Handbook* (which suggestions are now out-dated and have been deleted from the latest edition of the *Handbook*), have presented a Sunday School conference once a year in connection with the evening sacrament meeting.

Excerpts from the instructions of the First Presidency to presidencies of stakes, bishops of wards, presidents of missions, and presidents of branches dated April 25, 1942, point out, in part: "Sacrament meetings are the ward meetings. They are for the ward membership as a whole and not for any special group, however important the group may be. There should be one Sabbath Sacrament meeting each week in every ward, and the bishops of the wards will be expected so to arrange auxiliary organization and other meetings as to leave this regular Sacrament meeting each week for the wards. . . .

"In the wards the Relief Society, the Sunday School, the Mutual Improvement Associations, the Primary Association, and the Genealogical Society will hold all their special meetings and annual conferences on the evenings of Fast Sundays. The assignment of these evenings to the various auxiliaries will be made by the bishopric of the ward after consultation with the auxiliary organizations."

Generally throughout the Church, the Sunday School has been assigned to present the exercises in the wards on the evenings of June and December Fast Sundays. Suggested progams for these occasions are sent out from time to time by the General Board.

Once each year, usually during the week of the annual ward conference, Sunday School conference is held as part of the regular Sunday School morning period under the direction of the stake presidency and the stake Sunday School superintendency. At this time Sunday School workers are sustained. (Forms for this presentation are obtainable free by writing to the General Secretary.) However, it is suggested by the General Board, that on these occasions classes be held as usual. Brief remarks from visiting officers may be given in lieu of the regular two-and-a-half minute talks, and the song practice may be shortened.

A NEW HANDBOOK

Sunday School officers and teachers should welcome the news that the *Handbook* and Superintendents' Memo sheets are now available in the handy pocket size: 4¼x7¼ inches. For some time the *Handbook* was available in both the pocket size and the large looseleaf size, and more recently the *Handbook* and Memo sheets were obtainable only in the large looseleaf size. By a more popular demand, Sunday School workers have shown a preference for the pocket size printings. Prices remain the same: *Handbook*, 25c postpaid, and year's supply of Memo sheets, 15c.

COLIN KELLEY—NATIONAL HERO

The magazines have widely quoted Mrs. Colin Kelley, who said: "Colin did not drink or smoke. I know that many of his flier friends didn't either. . . . And he was a man's man. . . . He said he needed a clear head to fly." Tens of thousands of the finest boys that America has ever produced are now flying cadets. And thousands more will follow them. If they want clear heads they must form clean habits. America needs and must have clean youth to carry on.

—*Forward to Victory.*

LONG SERVICE IN SUNDAY SCHOOL

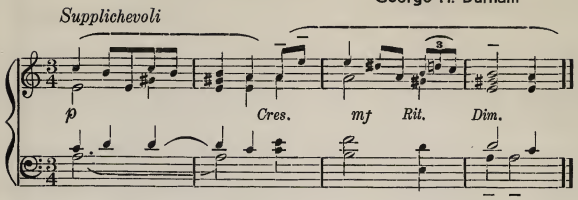
After serving for twenty-eight years as organist in the Santa Ana Ward Sunday School (California), Katherine P. Williams was recently released. Bishop Robert Brockbank, who sends us this information, says that her services during this period has been very much appreciated by the entire ward.

The superintendent of the school is Vern Wilde, who is credited by the bishop with having "a very efficient organization."

Success to both Sister Williams and Brother Wilde.

Prelude

George H. Durham



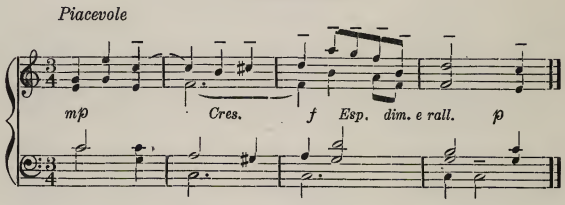
Sacrament Gem for June, 1943

(L. D. S. Hymns, No. 9, Stanza 3)

Help us, O God, to realize
The great atoning sacrifice,
The gift of Thy Beloved Son,
The Prince of Life, the Holy One.

—Eliza R. Snow

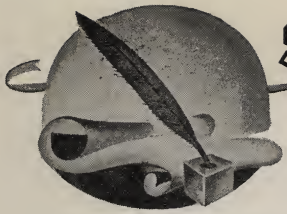
Postlude



PRAISE YE THE LORD!

Hear, O ye Heavens, and give ear, O Earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside Him there is no Savior. Great is His wisdom, marvelous are His ways, and the extent of His doings none can find out. His purposes fail not, neither are there any who can stay His hand.

From eternity to eternity He is the same, and His years never fail. For thus saith the Lord, "I am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end. Great shall be their reward, and eternal shall be their glory!"—Doctrine and Covenants 76:1-6.



Secretaries

Wendell J. Ashton, General Secretary

SUPERINTENDENTS' WEEKLY COUNCIL MEETING

"The ward superintendent should hold a regular council meeting at a regularly appointed time and place." Sunday School *Handbook*, page 14.

Elsewhere in the *Handbook*, page 35, the ward Sunday School secretary is assigned to attend this most important meeting. Indeed the secretary can play a key role in this "planning" meeting.

In holding this meeting, superintendents are reminded of the counsel of the General Board that it should not take place during the class period of Sunday School. Sadly, this is often the practice. This is not a desirable time for the reason that superintendents should be visiting classes at this hour and the secretary should be checking class rolls.

Since the weekly superintendent's meeting is a planning session, the secretary, equipped with his or her up-to-date records can be of tremendous help in mapping a successful course for the ward or branch Sunday School. Here are some of the items the secretary can keep the superintendents posted on:

What is the percentage of ward population and also of the enrollment attending Sunday School this month? How do these figures compare with those of a year ago?

Is the enlistment roll up-to-date, and are the names being followed?

How many students in each of the departments above and including the First Intermediate Department are equipped with a lesson Manual?

How many officers and teachers subscribe to *The Instructor*?

What have been the starting times of Sunday School during the past month?

How many persons have been coming late to Sunday School?

How many officers and teachers have been attending Faculty Meeting? Prayer Meeting? Are we improving in these respects?

What has been the record of response for Two-and-one-half Minute Talks?

How much time is devoted to song practice in Sunday School?

Is 45 minutes allowed for the class period each Sunday?

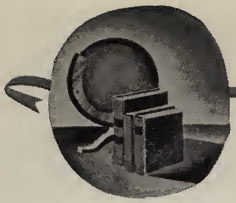
These, and other topics are ones with which the superintendency should be familiar, and which the efficient secretary can readily provide. Sometimes, the picture of trends in your Sunday School can be better presented to the superintendency through charts and graphs. Observe which way the trends are going. Are we improving in our Sunday School, or slipping?

For many years it has been the policy of the General Board for Sunday Schools to compete with themselves rather than with each other. Conditions are never the same in two Sunday Schools, but a Sunday School can determine which way its ship is sailing by checking up with its own record. The competent secretary will constantly keep figures at fingertips which show how the school is progressing (we hope there is no degression). And he or she should see to it that the superintendency is apprised of the situation and trends—at the weekly superintendents' council meeting. Help your superintendency plan for a successful future by giving them a clear and complete picture of the past.

JUDGED BY THE BOOKS!

"And I saw the dead, small and great, stand before God. And the books were opened. And another book was opened, which is the Book of Life. And the dead were judged out of those things which were written in the books, according to their works."

The books spoken of must be the books which contained the record of their works, and refer to the records which are kept on the earth. And the Book of Life is the record which is kept in heaven.—Joseph Smith.



Librarians

LOOK TO YOUR BOOKS

For the purpose of stimulating ward libraries, stakes throughout the Church might well emulate a plan recently used by the South Los Angeles Stake Sunday School Board, under the direction of Superintendent Hamilton E. Robinson. In this stake, as in every other stake in the Church, visits of stake board members have been curtailed in wartime. However, when members of the South Los Angeles Stake superintendency did visit a ward Sunday School, they took with them a display of practical visual aids for teaching Sunday School lessons. At a special meeting with ward officers and teachers, the exhibit was explained.

Not only will a plan such as this stimulate the creation of ward libraries, and the enriching of present libraries, but it will encourage the use of materials contained in the ward library.

As we have stressed previously in this department, there is no limit to the helpful teaching tools that a ward library can include. We again remind you that your library should contain more than books, as important as they are. It should contain picture files, maps, charts, cutouts and other types of tools useful to the teacher. All materials should be properly catalogued in order that they may be readily located, and care should be taken to have a systematic method for checking out materials, so that they will not be lost. Most of us are dilatory about returning borrowed books and pictures if we know some one is not checking on us.

Let's keep our ward libraries growing. We need them more than ever in wartime.

THE BIBLE IN ART

Sunday School teachers giving lessons on Bible themes will find a helpful companion in the book *The Bible In Art* (Deseret Book Company, $2.00). This volume contains pictures of more than 750 famous paintings on biblical subjects—excellent material for enriching lessons. The book was edited by Clifton Harby and published by Garden City Publishing Company.

The Bible In Art treats stories from the Bible beginning with the creation, down to Revelation, the last book in the New Testament. This volume can be of tremendous assistance to the teacher in making his or her stories more graphic. Care should be taken as it is used for each lesson that students are not allowed to finger through the pages during the class hour and study pictures not related to the particular lesson. Such practice will add unnecessary classroom static.

"THIS DAY AND ALWAYS"

More echoes of the weekly broadcasts over a national radio network of the famed Mormon Tabernacle Choir are captured in Elder Richard L. Evans' latest book, *This Day . . . And Always* (Harper and Brothers, $1.50). This volume is a companion to *Unto the Hills*, Elder Evans' first published collection of "the spoken word" of the Choir broadcasts, said to be "the oldest continuously presented nationwide sustaining program in the history of American radio."

For Sunday School work, *This Day . . . And Always* will provide helpful suggestions for two-and-a-half minute talks and for lesson enrichment materials. The book is carefully arranged according to subject matter, and the appendix lists scriptural and every other source of lines quoted. Like *Unto the Hills*, this book delightfully interprets old and immutable Gospel truths in the light of present-day problems.

SUPT. BENNION'S PREDECESSORS

(*Continued from page* 180)

Such, in a word, were the five predecessors of Superintendent Milton Bennion in the leadership of the Sunday Schools. With George R. Hill and Albert Hamer Reiser as his Assistants, and Wendell J. Ashton as Secretary and Wallace F. Bennett as Treasurer, he was appointed to this position on Tuesday, March 2, 1943.

Ward Faculty Meeting

"CHASTITY, MARRIAGE, AND FAMILY"
Theme for May

Objectives:

1. *To inspire faculty members with an increased appreciation for chastity, marriage, and family life.*
2. *To learn how best to encourage our youth to be chaste and to cherish Mormon ideals of marriage and family life.*

References:

M. Bennion's article, "Chastity, Marriage, and Family," in this *Instructor, p.* .....; Smith, Joseph F., *Gospel Doctrine,* Chapter XVI; Welker, Roy A., *Courtship and Marriage,* rev. ed., L.D.S. Dept. of Education, 1942; Junior Girls' Manual, *Today and Tomorrow,* Lessons 7 to 10.

Method of Lesson Presentation:

The subject matter of this lesson could be studied profitably for years. The teacher will, therefore, select and emphasize those thoughts which bear most directly on the lives of faculty and pupils. Faculty members need to be happy in their own family life. Our young people need inspiration and motivation to be chaste and to plan for happy marriage and family life. We need to talk things over and help each other work towards these goals with our Sunday School members.

I. Marriage

Questions:

1. What are the purposes of marriage?
2. What sanctions does marriage have as a legitimate social institution?

a. The Purposes of Marriage

Begin the lesson by asking the faculty to state the purposes of marriage. List them on the blackboard. They are, among others:

1. Procreation—Marriage provides an ideal setting for the begetting and rearing of children. It favors the mother in child-birth and promises children the care and guidance of a father and mother whose lives are organized as one economically, legally, socially, and to a good degree psychologically and emotionally. Procreation is one of the great purposes of creation. Marriage fulfills this purpose well.

   References: Genesis 1:28 and Brother Bennion's article.

2. Love and companionship—Marriage provides an ideal setting in which a man and woman can express and realize their natural attraction for each other. It allows expression and fulfillment of the strong mating instinct and raises it to the level of a spiritual bond between husband and wife which enables them to be not only one flesh, but one in mind, in purpose, in aspiration. In a good marriage husband and wife each feel loved, trusted, and needed. Each may win the strength of two.

b. The Sanctions of Marriage

We and our students should know that marriage is a well established and sanctioned institution, and not one that continues merely from tradition. Ask the faculty to answer question (2) above. Their answers should include:

1. Marriage is sanctioned by God

   References: Brother Bennion's article; Doc. & Cov. 48:15, 16; Matt. 19:4-6; *Gospel Doctrine,* pp. 341-345.

2. Marriage is sanctioned by human experience

   References: Brother Bennion's article; Baber, *Marriage and the Family,* pp. 499-501.

   In 1927 Russia liberalized her divorce laws until it was less trouble to get a divorce than it had been to marry. Marriage became extremely unstable. The Russian people themselves rebelled, especially the women, and demanded stricter divorce laws. They had discovered

that the so-called freedom outside the marriage was not as free and secure as the freedom within marriage.

3. Other sanctions
In our society today divine sanction and human experience express their approval of marriage in custom and law. Marriage is the accepted and approved permanent and all-inclusive relationship between man and woman. It is supported by society. Anyone who ignores this fact and acts contrary to it runs into serious difficulty.

II. Chastity
War and post-war conditions undermine the practice of chastity. In our own L.D.S. communities there has been a large influx of outsiders, especially men, many of whom have lower sex standards than our own people. Increased prosperity in immature hands often leads to careless living habits. Many of our young people are away from the restraining influence of their own homes and are thrown into situations full of temptation. Sunday School workers have wise and earnest work to do to fortify our youth in the belief and practice of chastity. How shall we do it?

a. The Meaning of Chastity
Chastity requires "the abstention from sexual intercourse outside the marriage relation." (Bennion) Technically speaking, *fornication* is sexual intercourse by the unmarried and *adultery* is sexual intercourse by a married person with someone other than his wife or husband.
Jesus taught chastity as an attitude of mind as well as abstention from an act. (Note Matt. 5:27, 28 and verse 8.)
Question:
How shall we motivate youth to be chaste?

b. Negative Motivation
1. Fear of venereal diseases and of hell fire.
Question:
What are the limitations of trying to frighten people into being chaste? (Note Brother Bennion's article.)

c. Positive Motivation
1. Call for assigned talk on this subject.
2. Suggestions
a. Chastity is an excellent way to show reverence for life, to love one's neighbor. It prevents the birth of illegitimate children whom the parents are not prepared economically, socially, or psychologically to receive. It shows respect for the girl by preventing illegitimate births. Chastity shows reverence for the life of the girl by not asking intimacy and complete self-giving without complete assurance of permanent loyalty and devotion which marriage alone offers.
b. Chastity promotes self-control, respect, and trust which makes for happiness in marriage.
c. Chastity is the will of God and Christ because it protects life at its source, guarantees respect for personality, and promises the greatest joy to men.
References: Doc. & Cov. 121: 45; Matt. 5:8; Junior Girls' Manual, 1942-1943, Chapter X, "Be Chaste."

III. Ways in Which the Sunday School Can Promote Chastity
Question:
What can we do as a faculty to fortify our youth with the desire and capacity to be chaste? Get response from the faculty. Suggestions:
a. Teach reasons for chastity, especially positive ones.
b. Lead our children to a greater faith in the Gospel, in God, in Christ, in immortality, in their own best selves, and to a greater love for their neighbors and their parents.
c. Be a friend and confidant.
d. Provide, or co-operate with other agencies in the ward to provide wholesome activity and fellowship among the young people of the ward. (We break down in our moral standards when other things go wrong and when we lack worthwhile purposes and creative self-expression.)

IV. The Family
In pioneer days before the age of automobile, radio, commercialized recreation, elaborate school activity, and many civic functions, families were united around many fundamental things. Children worked with parents on the farm and in the household. There was time for family prayers, Bible reading,

home evenings, home-spun entertainment and other things which held the family together as an economic, cultural, recreational and religious unit. Many homes are now reduced to almost a "filling station and bunk house."

Question:

What can we substitute for these former activities that will serve as a bond to hold the typical modern L.D.S. family together as *the* unit of society?

After commenting on the importance of the family as the unit of society (note Brother Bennion's article here), call for the assigned report on this question.

The following are positive suggestions on how to build good family life which should grow out of the talk and discussion by the faculty:

a. Build more of life around the home—belong to fewer clubs and the like, which keep us away from home. Beautify the home and have interests there which will draw the family in that direction.
b. Encourage children to express themselves creatively around the home—through hobbies and avocations such as art or mechanical work, gardening, landscaping, farm projects.
c. Read and dramatize stories with children.
d. Play with them—establish a traditional half hour or a longer period each week when the children know they can play with you.
e. Have budget counsels in which the whole family has a chance to plan creatively and practically for the good of all.
f. Find regular times to pray, to serve, and to be neighborly as a family.
g. Encourage children to bring their friends home to play, and then "pal" with them on occasions.
h. Let each member of the family know that he is loved, needed, and responsible to the entire family.

A discussion of this kind on the family should strengthen the family life of each faculty member, give him suggestions that he can pass on rather subtly to the children under his direction in Sunday School, and lead to a closer tie-in between the influence of the family and the home. For instance, these questions are worthy of discussion:

1. What can the Sunday School faculty do to strengthen the home-life of its members?
2. How can the families in the ward encourage Sunday School work?
3. Illustrate how you would develop mutually helpful team-work between Sunday School officers and parents.

Cross References (1943 Lessons):

Juniors—Lessons 18 and 41

Advanced Seniors—Lessons 12 to 16 (already studied, but good study material for this faculty theme)

Genealogical Society—Lessons 46 to 48

Gospel Doctrine—Topics: Marriage, The Family

Assignments for July:

"Prayer"

Ask members of the faculty to give short talks on the following themes:

1. "What prayer has meant or means in my life."
2. "The essentials of a good prayer."

BOYHOOD EXPERIENCES

(*Continued from page* 185)

"We were never poor in the sense that we ever wanted for food. I can't remember that we did not always have an abundance of food and warm clothing. Mother and father were always careful about that. But we had no luxuries. If we did not have money to buy Christmas presents, mother made them. She never let a Christmas go by without providing something for every child, even if we did not have any money.

"Mother was a great reader. She knew Dickens, Thackeray, Scott, and a good deal of Macaulay. She used to talk about them and their works. We got a chance to read some of the books she liked.

"Her father died in London when she was ten years old and she had to go to work. The girls where she worked lent her books, if she would read them and tell the girls the stories. In this way she developed a wonderful memory.

"All of us were taught to read and write at home. We did not go to school to learn that. Mother was the teacher.

"My sons spent three summers on the farm at my boyhood home. I wanted them to know what it is to work. I remember hearing one of them say to his mother, 'Mother, I had no idea it took so much work to raise a little hay to feed a cow to get a little milk.' "

Choristers & Organists

The song to be studied by the choristers and organists during May, and practiced in the Sunday Schools during June is "Prayer Is the Soul's Sincere Desire," *Deseret Sunday School Songs,* No. 95.

"The primary basis upon which a sense of leadership rests is undoubtedly confidence in one's general ability and in one's knowledge of the particular subject being handled. The leader must not only know *how,* but must *know* that he knows."—Karl W. Gehrkens, in *Essentials in Conducting.*

Self-confidence and a feeling of ease seem to be inborn in some people. Where they are lacking, fear reigns instead and prevents one from doing his best. Happily, fear can be eliminated and self-reliance established in its place.

The following directions may be helpful to those who direct singers:

1. Know your subject thoroughly.

2. Plan beforehand, and in every particular, your procedure.

3. Give directions in brief, clear, telling sentences.

4. Keep your singers happy by being cheerful yourself.

5. Make your personal appearance attractive.

The song, "Prayer Is the Soul's Sincere Desire," has deservedly won a first place among Latter-day Saints. It is so well known that the music needs but little practice. The words, though rather familiar to many, present some problems for study. The great truths they contain must be made to sink deep into the hearts of all. They are surely worth memorizing. There are eight verses to be absorbed and memorized and each one is a gem. It is advised that two verses be studied and memorized each Sunday during the month.

While it is not desirable to be over technical in directing this song, and simplicity should be a big factor, yet there are several technical points that can, with profit, be instilled into the singers' minds. They are pronunciation, enunciation, articulation and proper use of vowel and consonants in singing.

"Pronunciation is the utterance of words with regard to sound and accent;

Enunciation is the manner of that utterance as regards fullness and clearness;

Articulation is the action of the speech organs in the formation of consonants, vowels, syllables and words; Correct pronunciation, clear enunciation and distinct articulation in singing constitute Good Diction."

"The invariable medium for forming and sustaining vocal tone is the vowel. Therefore the vowel should first be established in pure form, and not changed until time for the next vowel or consonant."

"The function of the consonant is to interpret the vowel without doing violence to the tone."

The vocal tone flows on the vowels like the water in a river. It is punctuated by well-articulated consonants quickly spoken. Sustaining the tone on the vowels makes good tone quality possible; correct articulation of the consonants aids in clear pronunciation. The suggestions here given are fragmentary and you are, therefore, urged to read Lesson XI on "Vocalization," page 43, in the "Church Chorister's Manual" for a more complete discussion of this subject.

Organists

Young organists frequently have difficulty in the manipulation of the expression, or swell pedal. On the reed organ it is controlled by the *right* knee, and on the pipe organ, it is located to the left of the crescendo pedal and is controlled by the feet. It is no easy thing to free the feet to manipulate it when they are already involved in playing a pedal passage having considerable movement. To become proficient requires much patient practice, especially if the swell mechanism is poorly constructed. One way to practice is to take a single ascending passage, starting with the swell pedal closed, and then gradually opening it as the passage ascends. The process should be reversed in a descending passage. This procedure will enable one to judge the evenness and volume of the tonal increase or decrease.

Suitable music for practice is found in

93 *Short Pieces for the Hammond Organ* ("Gems for the Organ"), by Jackson, page 13 in a piece entitled "Voluntary." Play the soprano part in the first two measures gradually opening the swell pedal in the ascending passage of the first measure and closing it through the descending passage in the second measure; then practice these two measures playing all parts together.

There are many factors that govern expression in music, but only two well-known general rules are here mentioned. They are:

1. Increase the tone in ascending passages and decrease it in descending passages.
2. Increase the tone to reinforce certain harmonies and decrease the tone to obscure certain harmonies.

Illustrating the first rule are several pairs of measures—1, 2—3, 4, as mentioned above, and similar ones throughout. Sometimes there is a general rise in pitch lasting through several measures. Such as from measure 5 to measure 9. From measure 13 the pitch gradually lowers until the first measure of the last line. It requires much practice and utmost care to cover so many measures in a gradual crescendo or diminuendo, especially when there are shorter waves of expression within the long section as is the case in this piece.

Measures 5, 6, 7 and 8 illustrate rule 2. The last chord in each measure is a discord and for that reason needs added tone, because discords are usually accented more or less. Reserve, therefore, most of the crescendo for the discord and approach it somewhat suddenly with the increase of tone.

These hints are brief, but much can be read into them by the earnest student who will then be rewarded by being able to play with a beauty of expression not before possible of attainment.

CHASTITY, MARRIAGE AND FAMILY

(*Continued from page* 183)

the spiritual ideals of family life are maintained, nor need the changes in business and industry prevent the family from continuing as an economic unit, as it must be in some degree at least, to maintain even the semblance of family life.

As husband and wife have been pronounced one flesh, so they should be one in their material possessions, and these possessions should be dedicated to the welfare of each and every member of the family. This is a situation in which each member should serve in proportion to his ability and each should receive in proportion to his needs. It is generally so in the normal family, and cannot be otherwise in the ideal family.

A distinctive feature of the Latter-day Saint teaching concerning the family is the doctrine of the eternity of the marriage covenant, and the perpetuation beyond this life of the family relationship. This involves not only temple marriages, but also by proxy, corresponding work for the dead; also the sealing of children to parents, both the dead and the living children not born under the eternity of the marriage covenant. Recognition of these principles tends to give further stability to the family and to make far more serious any disruption of this institution. Were the Church standards of family life always observed there would be no need of provisions for divorce. It should not be a problem with Latter-day Saints, but, as with ancient Israel under the law of Moses, it is sometimes permitted because of someone's delinquency or hardness of heart.

References:

New Testament: Hebrews 13:4; I Timothy 2:8-15; 3:2-5, 12; 4:1-3; 5:14, 22; Titus 1:5, 6; 2:1-5; I Corinthians 5:1-5; 7:1-11; 11:3-12; Ephesians 4:17-19; 5:5, 22-33; 6:1-4; Colossians 3:18-21; I Peter 3:1-7; I Thessalonians 4:3-7; Mark 10:2-12; Matthew 5:27-32.

Book of Mormon: Jacob 2:22-30.

Doctrine and Covenants: Sec. 49:15-17; 132:6-24.

Bennion, Milton, *Moral Teachings of the New Testament*, Chapter 26.

Citizenship, by the same author, Chapters 23 and 24, and corresponding topics in part III, Revised Edition, 1925.

HOW TO DEVELOP FAITH

By Alma the Younger

Faith is not a perfect knowledge. Ye cannot know at first unto perfection, any more than faith is a perfect knowledge. [But] if ye will arouse your faculties and exercise a particle of faith, even if ye can no more than desire to believe, let this desire work in you. (Chap. 32, verses 26, 27)

ZION'S RALLY SONG

(MIXED CHORUS)

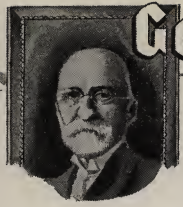
Words and Music by
Mary C. Neves

1. Come, Saints, and ral - ly round our col - ors; Our na - tion now in per - il stands. Sourc - es of e - vil spread de - struc - tion To
2. Long has the trump of warn-ing sound - ed; The price of sin has oft been told. But ways of peace have gone un - heed - ed, With
3. We Saints must brave the pow'rs of dark-ness, With gleams of faith to light the way, Through hours of gloom and fear - ful sad - ness, The

free-dom's cause in man-y lands. Un-furl the stand-ard of our Zi - on's glo - ry; Il - lume the na - tions with its light; By right - eous
fruits of war now man - i - fold. We have our proph-ets, seers and rev - e- la - tors, En-dowed with priest-hood's might-y pow'r. Their teach - ings
rod of iron must be our stay. List' to the coun-sels of our right-eous lead - ers; Be armed with hon - or, truth and right, That God will

Rit. ad lib.

deeds pro-claim the Gos - pel, That man may see its truth and might.
must in - spire the na - tions, Thru this the word's most trou-bled hour.
ev - er be our watch-word, That He'll pro - tect us with His might.



Gospel Doctrine

Subject: GOSPEL STANDARDS
For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age Not Otherwise Assigned

LESSONS FOR JUNE, 1943

THE MEANING OF SUCCESS
(Continued)

Lesson 20. For June 6, 1943

Text:
Lessons 17 and 18 of the Manual.

Outline of Material:

I. Success is Doing Our Best
   a. With our native and acquired talents
   b. In one particular field
   c. In all fields
   d. "Our best" must improve with time and further development
   e. Success is a process rather than a fixed condition

II. We Are in a Race
   a. Not against others
   b. Against our constantly improving selves

III. Traits Which Promote Success
   a. Work
   b. Service
   c. Humility and devotion

IV. Work
   a. Use of time
   b. Aim or purpose
   c. Punctuality
   d. Prudence
   e. Perseverance
   f. Enthusiasm or ambition

V. Service
   a. In behalf of others the surest way of adding to our own development and greatness
   b. In proportion to our ability

VI. Devotion and Humility
   a. God is the source of all our strength
   b. True success is explainable only in terms of God's purposes

Note to Teacher:
For the development of the preparation of this lesson, see "Note to Teacher" in the preceding lesson, and "Outline of Material in the present lesson.

Additional readings and pertinent enrichment materials have also already been indicated in connection with last Sunday's lesson.

FAITH IN YOUTH

Lesson 21. For June 13, 1943

Text:
Lesson 19 of the Manual.

Outline of Material:

I. The Older Generation
   a. Believes itself superior to the younger generation
   b. But does not believe itself inferior to its predecessors
   c. Younger generation will worry about its children when it becomes the older generation

II. Present-day Youth Problems
   a. Worse than formerly?
   b. The whole world growing constantly worse?

III. Indications of Strength of Youth
   a. Mormonism lives on in the third and fourth generations
   b. Satisfactory proportion shows love of gospel and religious life based on it

IV. The Younger Generation
   a. Cannot have truth given to it by others
   b. Must discover truth for itself
   c. Needs sympathetic understanding and guidance
   d. Progresses by questioning
   e. Learns from teachings of elders
   f. Most enduringly impressed by example

Lesson Development:

1. Guard against taking any definite stand against or in favor of either the older or younger generation.

2. Lead the class to see that both have their problems, and always will have.

3. Discuss the present-day youth problems and compare them with those of other

periods. Are they more difficult of solution now? Are they different in nature?

4. Bring out concrete examples of the strength of today's younger generation.

5. Demonstrate that each generation must solve its own problems, and that honest efforts to do this are not an indication that the young people of any period are giving up fundamental values.

6. Emphasize the part played by parents and teachers in safeguarding the youth, (1) by teaching; (2) by example.

Additional Readings:

Gospel Standards, pages 173-180, and especially pages 293-4; Harris, F. S., and Butt, N. I., *Fruits of Mormonism*, Chapters 11, 12, 13, 14; Smith, Joseph F., *Gospel Doctrine*, pages 284-301; *Discourses of Brigham Young*, pages 208-9.

UNIT III

MAN'S RELATIONSHIP TO MAN

Introductory:

Since Mormonism has to do with the material as well as the spiritual, the temporal as well as the eternal, the third section of the present Manual deals with the economic, political, sociological, and cultural aspects of the faith, for these affect a man's relationship to others

The grounds for this Gospel theme were excellently stated by the late President Joseph F. Smith, when he said: "It has always been a cardinal teaching with the Latter-day Saints, that a religion that has not the power to save people temporarily and make them prosperous and happy here, cannot be depended upon to save them spiritually and to exalt them in the life to come."

OUR ECONOMIC LIFE

"Mormon Economic Concepts"

Lesson 22. For June 20, 1943

Text:

Lesson 20 of the Manual.

Notes to the Teacher:

In this lesson we discuss the general ideas that underlie the specific points to be discussed in the lessons that follow.

It would be well, therefore, to glance over the several lessons included in this section of the Manual before teaching the first lesson on basic principles. This will safeguard against needless repetitions.

The material should be translated in terms of the practical life of the individuals in the class and of the community in which they live. For an idea, as we learned last year in this course, is useless unless it becomes part of one's life.

Questions for Class Discussion:

1. Why should any church be concerned with the material or temporal welfare of its members. Out of what basic idea does our conception of religion as being all-inclusive arise?

2. When is a person the more apt to be religious, when he is poor or when he is rich? Why? Why should a church seek to show its members the way to prosperity? What does it mean to be prosperous?

3. Do men die of work? Does it make any difference whether we like our work? Why do you think so? What, generally speaking, is the motive now for our choice of work? Is there a more reliable motive? If so, what is it?

4. What do you think of the idea that one's output in work should be limited by a union leader? Would that be honest work? How far should a union go in directing the labor of its members?

5. When does thrift become avarice? Can one be too thrifty? Can one be too conservative? To what extent is Mormonism conservative? To what extent progressive?

Special Points:

Americans have been notoriously prodigal of their resources. Have one or more members of the class who have had an opportunity to observe, tell how the Europeans take care of their resources. What measures may be adopted by individuals and by the community where you live to conserve?

Compare the value of things and that of persons. In what ways may these conflict? Point out specifically such ways as may be found in the experiences of the class members.

OUR ECONOMIC LIFE

"Manufacturing, Agriculture, Home Industries"

Lesson 23. For June 27, 1943

Text:

Lesson 21 of the Manual.

Note to the Teacher:

In the interest of unity, the questions for this lesson have been spread out among the several topics, instead of being reserved for the end. (*Continued on page* 209)

Subject: BIRTHRIGHT BLESSINGS
Available To All Members Over 18 Years of Age

LESSONS FOR JUNE, 1943

THE PROPHET'S LINEAGE

Lesson 20. For June 6, 1943

References:

Birthright Blessings, Lesson 20; *Discourses of Brigham Young,* pp. 165-166; Doctrine and Covenants 86:8-10, 113:1-6; *Patriarchal Blessings,* Book 2, pp. 5, 29; *Journal of Discourses* 7:289-290; *Utah Genealogical and Historical Magazine,* 20: 1-34.

Problem:

To show that the Prophet Joseph Smith came through a chosen lineage which gave him the right by birth to stand at the head of this last dispensation as the great Latter-day Prophet.

"The birth was fitting for the mighty leader and the prophet was worthy of his birthright."

Topical Outline:

I. Lawful Heirs According to the Flesh
   a. Right to Priesthood comes through lineage
      1. Those having the birthright must also prove faithful
      2. With this privilege comes an important mission
      3. The Priesthood must needs remain through you and your lineage
   b. Asael Smith—heir of a chosen line
      1. Early life and marriage
      2. Part in the War of the Revolution
      3. Man of strong principles and religious convictions
      4. His words of guidance to his family
      5. His was a typical American lineage
II. Progenitors of the Prophet
   a. Over 200 of them now known
   b. Worthy men and women
   c. Lovers of home and family
   d. Ardently devoted to liberty
   e. Sacrificed for freedom of conscience
   f. Seven progenitors were Mayflower passengers
   g. Helped to establish independence in America
   h. Derived from notable families in England and Europe
III. The Lord Watched That Family
   a. Words of President Young
   b. From Adam to the Prophet, the Lord watched over that family
   c. Came through the loins of Patriarchs, Prophets and Apostles
IV. The Prophet's Patriachal Blessing
   a. Given by his own father
   b. A descendant of Joseph, son of Jacob
   c. Joseph of Egypt had predicted the birth and mission of the Prophet
   d. To be "a choice seer"
   e. To comprehend the deep things of God and utter the law
   f. To hold the keys of this dispensation in time and eternity
   g. A descendant of Ephraim
V. A Root of Jesse
   a. Message of Isaiah, Chapter 11
   b. Quoted by Moroni as very important
   c. A prophet-leader to direct the gathering of Israel
   d. Keys of the gathering given to Joseph Smith, Jr. (Doc. & Cov. 110)
   e. Inspired translation in Section 113 of Isaiah 11
   f. Leader spoken of to be partly a descendant of Jesse (of the tribe of Judah) and partly a descendant of Ephraim (son of Joseph)
   g. Unto him "rightly belongs the Priesthood, and the keys of the kingdom"
   h. These passages accurately describe the heritage and mission of the Prophet Joseph Smith

Study Helps:

1. Make a list of the specific blessings promised to the children and seed of Joseph.

2. Read in this connection the patriarchal blessing of Joseph, son of Lehi, in II Nephi, Chapter 3.

3. Note and interpret these words of

President Brigham Young, quoted in the *Utah Genealogical and Historical Magazine,* 11:107-108, 112.

THE CHILDREN OF EPHRAIM

Lesson 21. For June 13, 1943

References:

Birthright Blessings, Lesson 21; "The Mission of Ephraim," by Joseph Fielding Smith, an article in the *Utah Genealogical and Historical Magazine,* 21:1-4; "The Day of Ephraim," by Patriarch Hyrum G. Smith, in the same magazine, 20:124-126; Brigham Young, *Discourses,* pp. 669-670; *Journal of Discourses,* 2:268-269.

Problem:

What precious heritage is the right of faithful Latter-day Saints who are of the lineage of Ephraim?

Topical Outline:

I. People of the First Covenant
   a. The Lord's covenant with Abraham, Isaac and Jacob
   b. Blessings pronounced upon their posterity
   c. The covenant people of the Lord
   d. Shall come to the knowledge of their forefathers
II. Descendants of Ephraim
   a. The Lord has declared we are the children of Israel (Doc. & Cov. 103:17)
   b. The Prophet was directly descended from Joseph and Ephraim
   c. Patriarchs under inspiration have declared most Church members to be of the house and lineage of Ephraim
   d. Ephraim seems to prevail in the greater blessings
III. Ephraim Mixed Among the Nations
   a. Modern Ephraimites gathered from many nations
   b. "Ephraim he hath mixed among the people"
   c. Ephraim now being gathered
   d. He inherited the right of the first-born in Israel
      1. Jer. 31:9—"For I am a father to Israel, and Ephraim is my first-born"
IV. Evidence to Substantiate the Claim That We Are of Ephraim
   a. See Lessons 22, 31
   b. Doc. & Cov. 133:26-34

Study Helps:

1. From what countries have our missionaries gathered the most of the converts to the Church?
2. Comment on the words of Brigham Young: "We are now gathering the children of Abraham who have come through the loins of Joseph and his sons, more especially through Ephraim, whose children are mixed among all the nations of the earth." And also: "It is Ephraim that I have been searching for all the days of my preaching, and that is the blood which ran in my veins when I embraced the Gospel."
3. Both the Prophet and Brigham Young taught that few pure Gentiles would ever join the Church. If any do, provision is made for them to be "sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and Aaron and the seed of Abraham." (Doc. & Cov. 84:33-34.)

The Prophet clearly explains this in *Teachings of the Prophet Joseph Smith,* pp. 149-150.

MIXED AMONG ALL NATIONS

Lesson 22. For June 20, 1943

References:

Birthright Blessings, Lesson 22; II Kings 17:1-7; I Chron. 5:25-26; Isaiah 10:20-27; Ezekiel 34:5-31; I Nephi 22:3-4; II Esdras 13:40-46.

Problem:

To show how the covenant people of Israel were carried into captivity and then dispersed among all nations.

Topical Outline:

I. The Ten Tribes Carried Captive
   a. Kingdom of Israel conquered by Assyria
   b. Survivors carried into captivity
   c. The place of captivity named
   d. Assyrian record of this captivity of Israel
      1. Annals of Sargon's conquests
      2. Number of the captives
II. Woeful Plight of the Captives
   a. Oppressed and spoiled and crushed
   b. In hunger, thirst and nakedness
   c. Yoke of iron upon their necks
   d. Children sold into captivity
   e. Deliverance promised the remnant
   f. "The yoke shall be destroyed because of the anointing"
   g. Fall of Assyria
   h. Escape of the captives
III. Their Journey to the North
   a. The story from Esdras
      1. Joseph Smith taught that the Apocrypha was profitable for study
      2. The route they followed to the north

b. The words of Nephi
1. The more part of all the tribes have been led away
2. Scattered to and fro upon the isles of the sea
3. "Whither they are, none of us knoweth"
c. The Ten Tribes are still "lost"

IV. Scattered Among All Nations
a. Children of Israel dispersed through entire world
b. Jews found in every nation
c. Descendants of Ephraim and Manasseh in America
d. Descendants of Ephraim in the countries of Europe and Asia
e. Posterity of Mulek in America and the Pacific Islands

V. Keys of Gathering Given
a. Israel from the four parts of the earth
b. Ten tribes from the land of the north (Doc. & Cov. 110:11)

VI. Ezekiel Predicts the Return of the Wandering Sheep

Study Helps:

1. Distinguish between the captivity of the Ten Tribes and the later captivity of the Jews under Nebuchadnezzar.
2. Show that the Jews were to be mixed among all nations.
3. Show that Ephraim also was to be mixed among the people.
4. Avoid in class unprofitable speculations as to the present whereabouts of the Ten Tribes. They are still lost. "Whither they are none of us knoweth."

THE CHOSEN RACE BEING GATHERED

Lesson 23. For June 27, 1943

References:

Birthright Blessings, Lesson 23; I Nephi 22:3-12; Mormon 5:14-21, 8:21, 22; III Nephi 5:20-26, 20:22, 21:22-29; Ether 13:2-11; Doc. & Cov. 109:61-67, 133:26-35; *Documentary History of the Church* 2:357-358, 5:423-424; *House of the Lord,* pp. 168-169; *Utah Genealogical and Historical Magazine* 11:5.

Problem:

What scriptural and other dependable evidences are at hand to show that scattered Israel is now being gathered, in fulfillment of prophecy?

Topical Outline:

I. Gathering Now Taking Place
a. Jews being restored to their ancestral home in Palestine
b. Joseph's descendants being established in America
c. Time of gathering had arrived in 1833
d. Keys of gathering restored in 1836

II. Main Purpose of the Gathering
a. To build a house of the Lord, wherein His ordinances and covenants could be revealed
b. These to include specified temple ordinances
c. The day of gathering of world-wide importance
d. Elect to be gathered from "every nation on earth"

III. Restoration of the Jews
a. After being scourged for many generations
b. When they begin to believe in Christ as the true Messiah
c. They shall become a delightsome people

IV. A Remnant of Joseph
a. Predictions as to the future of Lehi's descendants

V. The Ten Tribes
a. To come from the north
b. Led by their prophets
c. Attended by miraculous events
d. To be crowned with blessings by the children of Ephraim

VI. Prayers for the Chosen People
a. At the Kirtland Temple
1. Prayer given by revelation
2. For redemption of all branches of Israel
b. At the Salt Lake Temple
1. For Judah and for Israel
2. For Lamanite descendants of Lehi
c. Prayers being fulfilled
1. Palestine being redeemed
2. The temple in Hawaii
3. Indian converts to the Church

Study Helps:

1. What part must Latter-day Saints take in seeking the scattered flock of Israel?
2. What promises have been made to the Lamanites? to the Jews? to the other tribes of Israel?
3. Read carefully President Grant's prayer for the redemption of the Lamanites, as found in his dedicatory prayer of the Hawaiian Temple, and name eight blessings he asked for them.
4. Have a class member prepare and report on the progress being made in establishing the Jews in Palestine.
5. What is the chief purpose for the gathering of Israel in these latter days?

Subject: TEACHING THE GOSPEL TO OTHERS

For Young Men and Women 19 and 20 Years of Age

LESSONS FOR JUNE, 1943

THE CHURCH AND THE TEST OF EFFICIENCY

Lesson 19. For June 6, 1943

Text:
The Gospel Message, Chapter X.

Objective:
To bring students to see that the efficiency of the Church is an important evidence of its divine origin.

Suggested Procedure:
Step 1. Stimulate general class interest. One of the following methods might be used successfully.

A. The Question Approach
Questions such as the following may be asked:
1. What is the purpose of a Church?
2. Can the divine origin of a Church be tested by the personal growth of its members? Are all churches divine to some degree? Would we expect greater efficiency in a church directly organized by Jesus Christ?
3. What demands in personal living did Jesus make of His disciples in Palestine? Are the demands made of Latter-day Saints practically the same? Are there any differences?
4. What means does the L.D.S. Church provide to aid members in carrying out the requirements of Christ?
5. In what way is the whole organization of the L.D.S. Church an organization for purposeful activity?
6. Name some of the "fruits of Mormonism."

B. The Problem Approach
1. Joseph Smith taught that the purpose of earth life is the development of the personality and soul of the individual. How does the Church of Jesus Christ of Latter-day Saints foster such growth?
2. Nineteen hundred years ago the Savior gave a test by which His Church should be known: "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." (Matt. 5:21) Again He said, "Ye shall know a tree by its fruits." Will our own Church measure up to that test?

C. Approach by Narration of a Current or Recent Happening
1. Elder Oscar A. Kirkham, L.D.S. Scout leader, relates an experience which illustrates the far-reaching nature of the Church program for happiness:

"Last year I had an interesting experience at Kansas City. I stopped at the headquarters of one of our largest youth movements of America. In New York I had met with the leaders of a number of other national movements. In Berlin I had heard the story of 'Hitler's Youth Movement'; in Italy the story of Mussolini's 'Balbos' and 'Facist Youth.' The leaders had been very gracious and had given me the details of their programs. But on my way home, in London, searching still further to get in touch with the subject, I was quite startled and interested to hear an international representative of the Y.M.C.A. say, that if I wanted to get the best program that he had ever heard of for young men and young women, I should, by all means, visit on my return to America, Salt Lake City, Utah, and get in touch with the Mormon program for its young people." (*Conference Report,* June 1934.)

What is the L.D.S. Church program for young people? Discuss. How does it compare with the churches in your community?

Note:
Any approach used is for the purpose of arousing interest and of locating the areas

where more student information is needed. Do not expect all questions and problems to be answered before study. Do not, as a teacher, supply the answers. Proceed to Step 2, the "Research period," and have students search for the answers.

Research Period:

Step 2. We have now discovered the need for further information if we are to have a profitable discussion. This information can be found, at least in part, by a silent reading of The Gospel Message, Chapter X. Some students may be asked to read certain paragraphs or pages in other books supplied by the teacher and be ready to make report of the substance therein to the class.

While the students are reading, the class director should place upon the blackboard, additional material, comments, outline, questions, or facts and figures on Church accomplishments which may serve to draw the attention of those who finish reading first, and which may stimulate further class interest and discussion.

Discussion:

Step 3. Have previously assigned reports on talks given and reports on any special readings during the study period. These reports serve two purposes: they enhance general class information, and give students practice in expression. The fact that the class instructor might give the same material in a more interesting manner should not cause him to rob the students of this practice, neither should the apparent desire of students to "just sit" and listen to the teacher, rather than do the work themselves cause the teacher to assume the role of preacher. Students need to be urged, helped, and encouraged to express themselves before the group on Gospel themes.

Step 4. Return to unanswered questions and problems used in approaching the subject and invite further discussion and comment.

Step 5. With class help, outline on the blackboard approaches which might be used by students as short talks in introducing others to the efficiency of the L.D.S. program. This will serve as a summary of the discussion and will point the way to assignments for the following class period.

Assignments:

Step 6. Assign students to give talks on the topics outlined by the class, or to conduct a cottage meeting, or a group discussion on the general subject of "Church efficiency an evidence of divine guidance."

A panel discussion, with the panel composed of six or eight students is an easy informal method of getting backward students to participate.

Take sufficient class time to carefully prepare the assignments with the students.

The class might, instead of the above, organize itself into a cottage meeting and some of the members present the Church film (available in most stakes) on the "Church Welfare Program," with suitable comments.

THE CHURCH AND THE TEST OF EFFICIENCY (Continued)

Lesson 20. For June 13, 1943

Text:

The Gospel Message, Chapter X.

Objective:

To help students make effectual presentation of the subject, "The Church and the Test of Efficiency."

Method:

The class period should be turned over to students to carry out the assignments previously made. (See suggestions in Lesson 19.)

The class director should reserve five minutes of class time for criticisms and to make assignments for the next class hour.

Suggested Assignments:

The next class hour will be devoted to a discussion of "Fulfillment of Prophecy, an evidence of the divine mission of Joseph Smith."

The following topics and questions might be assigned to special report:

1. What is a prophet?
2. Prophets, a distinguishing feature of Christ's Church in all ages.
3. The prophecy of Joseph Smith concerning Stephen A. Douglas.
4. The prophecy of Joseph Smith concerning the Civil War.
5. Appoint a student to report on Joseph Smith's prophecy that the Saints would go to the Rocky Mountains.

OPEN SUNDAY

For June 20, 1943

This period should be used to catch up on lessons missed because of conference or other interference with the regular class schedule.

If the class is entirely up-to-date this period should be used for review of the past three months' work. A review can be interestingly carried out by way of a quiz program in which each student comes to the front and draws three questions from a box

and give appropriate answers. The questions might be prepared by the teacher in advance or by students who have been especially assigned to make up the questions by use of the text or the *Instructor* material.

Whatever the form of review used, it should bring many students into oral participation.

THE FULFILLMENT OF PROPHECY—AN EVIDENCE OF THE DIVINE CALLING OF JOSEPH SMITH

Lesson 21. For June 27, 1943

Text:
The Gospel Message, Chapter XI.

Supplementary References:
Talmage, *Articles of Faith,* Chapter 16; Nephi L. Morris, *Prophecies of Joseph Smith and Their Fulfillment.*

Objective:
To bring students to appreciate the significance of prophecy as an evidence of the hand of God.

Suggested Class Procedure:
Step 1. Stimulate general class interest in the objective. One of the following methods might be used successfully:

A. The Question Approach
Questions such as the following may arouse interest and evoke discussion:
1. When a man prophesies "in the name of the Lord," how are we to know whether or not he is a true prophet?
2. Is it a common thing for men to prophesy "in the name of the Lord"? Why would an individual hesitate to make such claims concerning his predictions?
3. How can a false prophet hold the respect and esteem of his people?
4. What prophecies did Joseph Smith make? List them. Have they been fulfilled? How? What prophecies are yet to be fulfilled?
5. Did the establishment of the Church of Jesus Christ of Latter-day Saints fulfill ancient prophecies? How?

B. The Problem Approach
1. Joseph Smith, while a very young man, declared that he was chosen of God to re-establish the Church of Christ in the earth and further that ancient prophecies, (and Joseph specifically named them) were about to be fulfilled. While conversant with the Bible, Joseph was not a profound scholar of the book at the time he first made that declaration. If the Church he subsequently founded is found to be in perfect harmony with the Bible and with those prophecies in it concerning the establishment of the Church in the last days, it is a remarkable fact. Would this fact be a reasonable evidence of the divine hand in the establishment of the Latter-day Saint Church?
2. During his lifetime, Joseph Smith made a great number of prophecies, in the name of the Lord. Many of them pertained to events immediately ahead of the time of utterance so that their accuracy could be determined by his associates while he yet lived. Had he proved false in these prophecies, his followers undoubtedly would have left him. Is the faithfulness of the bulk of the Church membership during his life and after his martyrdom an evidence that his associates considered him a prophet of the living God?

The Research Period:
Step 2. Having aroused class interest, have the students search for further information by reading silently Chapter XI in the Manual. While the reading is being done (about 7 minutes is sufficient), the class director should place on the blackboard further questions, problems, statistics, or outline which will occupy the attention of rapid readers.

After the reading, have all students' special reports given to further increase class knowledge.

Discussion:
Step 3. Return to unanswered questions and problems raised at the beginning of the class and invite further discussion. Ask other questions.

Step 4. With student help outline on the blackboard possible short talks on the subject, "Fulfillment of Prophecy—an Evidence of the Divine Calling of Joseph Smith." This will serve as a summary of the discussion and will point the way to assignments for next Sunday.

The Assignment:
Step 5. Assign students to give the short talks outlined in Step 4. These will be given at the next class period. They may be presented informally as part of a panel discussion, a cottage meeting, or a general round table discussion.

GOSPEL DOCTRINE

(*Continued from page* 202)

Two Aspects:

First, the idea of beginnings in the three topics presented here, as may be found in the early history of Utah. This represents the case before transportation facilities had been sufficiently developed.

Second, the situation as it appears today, when the railroad, the automobile, and the airplane are used to take goods from one section of the country, or from one country to another

Questions

Under the conditions in which the Mormon people found themselves in early Utah, what manufactures would they have to establish first? What next?

Similarly, what would be the most necessary crops to grow?

Why should they have tried to manufacture such articles as vinegar and soap?

Under the conditions that prevail nowadays should the people of any given community undertake to grow such crops or to make such articles as they find difficult and costly, as compared with the ease and small cost of the same crops and articles elsewhere? Or should they stress, under present conditions, the crops and articles of manufacture that they can produce to the best advantage?

President Grant mentions chickens and butter. Why should a farming and dairy community import these articles?

Enrichment Materials:

There is a close relationship between manufacturing and the "big town" of our times. The Big Town came into being by the concentration of manufactures. Thus people were crowded into small areas, which breeds poverty, vice, unemployment, and crime.

Mormonism, at least in its origins, has never contemplated the establishment of the Big Town. In Joseph Smith's new order it was designed that factories should be outside the city. In fact, that order did not allow of any town larger than twenty thousand inhabitants. Under it a man would live in both the town and the country, and thus enjoy the advantages of both.

Salt Lake City was laid out on this plan, but the plan was lost sight of with the influx of great numbers of people.

Additional Readings:

A history of the United States, such as Muzzey's *The American Adventure*, and the history of Utah, such as the *Story of Utah*, by John Henry Evans, or the *History of Utah*, by Professor Neff, will yield material on the early stage of manufacturing. On the development of the Big Town, if the teacher wishes to forearm himself on trends, there is the *Culture of Cities*, by Lewis Mumford.

Central Thought:

The main thing in this lesson, is that such a community of Latter-day Saints as the Mormons were, and still are to some extent in some parts of the west, must provide some sort of work-protection for its people. Work or die should still be the motto for the able-bodied, both as individuals and communities.

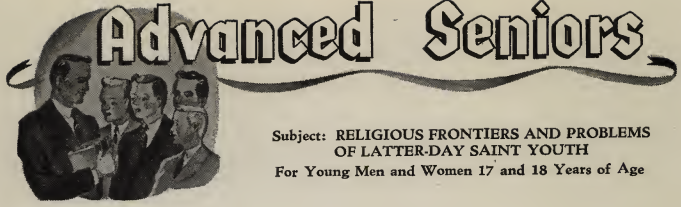
"TOBACCO SLOWS YOU DOWN"

Students will find valuable information in the following paragraphs from *How to Learn*, by Dr. E. B. Pitkin of Columbia University:

"To learn fast and easily, avoid all stimulants and narcotics. Even the mildest tobacco slows down the learning. Scientists have observed the effects of smoking on workers in many fields, and everywhere they find the same signficant slowing down and the same inferior mental activity.

"Telegraphers who smoke make more mistakes in the receiving and sending of messages than do telegraphers who do not smoke. Heavy smokers are poorer than mild smokers. Especially along toward the end of the day when fatigue sets in, do the smokers become inferior. Moderately heavy smokers among college students are about 10 per cent less efficient than nonsmokers. This appears in all kinds of studies, no less than in athletics. A smoker has much difficulty in imagining things clearly. In this place he is about 22 per cent poorer than a non-smoker. He perceives objects less accurately and also recalls things more slowly.

"Smokers seldom can commit facts to memory as easily as nonsmokers. They cannot handle themselves so dexterously in playing instruments like the piano and violin, in drawing pictures, in aviation, or even in composing essays. In the colleges of England it has been found that most of the students who have been dropped because of low grades have been very heavy smokers; and among the abler students, virtually no heavy smokers are found.



Subject: RELIGIOUS FRONTIERS AND PROBLEMS OF LATTER-DAY SAINT YOUTH

For Young Men and Women 17 and 18 Years of Age

LESSONS FOR JUNE, 1943

YOUR CITIZENSHIP

Lesson 19. For June 6, 1943

Objective:

To encourage appreciation for and expression of good citizenship.

Method of Lesson Presentation:

There is danger in treating a subject of this kind that it will be so general, it will lack interest. To make the lesson interesting we suggest you aim to do two things: (1) be informative and (2) to arrive at some local, concrete illustrations of how to promote good citizenship.

I. The Meaning of Citizenship
The following topics could be treated by students, special guest, or the teacher, if necessary, in previously assigned short talks:
a. The origin and meaning of the word "citizen"
b. Citizenship in Ancient Rome. (Note Acts, Chapters 16 and 22 for its meaning to Paul)
c. Rights of American Citizenship (Bill of Rights) by a lawyer or a student of history and government.
d. What American or Canadian Citizenship Means to Me (by a member from a foreign land who has acquired it).

II. Evidences of "Poor" Citizenship
Question: Wherein do we show lack of appreciation for our American citizenship? e.g.
1. Disrespect for law
2. Indifference toward government
3. Destruction of public property
4. Defacing of public and private property
5. Waste of resources
6. Lack of civic pride—in communities, in private and in yards and homes
Question: How do you explain this lack of good citizenship? (1) Is it because we did not earn our citizenship? or (2) because we have never been without its privileges?

III. Opportunities to Express Good Citizenship
Questions:
1. How does one become an American citizen?
2. When did you become a citizen?
3. How can you honor your American citizenship now?

Ask for long-time and peace-time activities which are also privileges of good citizenship. For example:
a. Prepare to serve state honorably and efficiently, if one choses politics or civil service as a career.
b. Participate in a beautification program beginning at home, and extend it to Church, school, and the rest of the community. (The class may choose and execute a beautification project which will inspire other groups in the neighborhood.)
c. Help ward officers develop an effective recreational program that will keep our young people away from demoralizing activities.
d. Work out a plan by which younger boys and girls in the ward may benefit from your friendship. (A word from you and association with you may be more effective in their lives than even the influence of their parents and teachers.)

IV. The Mormon Attitude Towards Citizenship
References: 12th Article of Faith; Doc. and Cov. 134 (quote parts to the class); the Manual, pp. 52-3.

References:

Bennion, Milton, *Citizenship;* Smith, *Gospel Doctrine,* Chapter XXIII; a review of the activities of some great American citizen, such as Jefferson, Lincoln, Jane Addams.

REVIEW OF UNIT II
For June 13, 1943

Objective:
To review and enrich the lessons to date, particularly Unit II.

Method of Lesson Presentation:
In recent weeks we have discussed some very large themes. You may have spent two Sundays on one of them. If so, this "review" Sunday will give you an opportunity to catch up with our schedule of lessons for the year.

If you are on schedule in your work, use this day to review significant thoughts developed this year. The following are suggested ways of conducting a review:

I. Call in another person to build on some field you have covered, such as courtship, marriage, home, children, citizenship, etc.

II. Have a Panel Discussion on Friendship Assign five-minute talks to persons on the following (or similar) topics. Let the class address questions to members of the panel after all have spoken. Teacher, you be referee, introducing and thanking members of the panel—unless you have a good chairman available.
Suggested topics:
1. My friendship for myself
2. My friendship for girls (or fellows, if a girl should give this topic)
3. My friendship for my parents
4. My friendship for other members of the family
5. My friendship in the community
The idea in each talk is for the speaker to illustrate how he could be a friend towards himself, boys or girls, his parents, his brothers and sisters, his associates at large, in the neighborhood, at school, in Church, in the world. Refer students to Manual lessons on each subject for review. Encourage original thinking.

III. Work out an examination to test their gains in knowledge. Let them correct their own statements. Discuss answers in class. See Wahlquist, *Teaching As the Direction of Activities,* Chapter XII, for good suggestions on how to test.

References:
Lessons 1-19, particularly 11-19.

Assignments:
Talks:
1. Material Resources of the Western Hemisphere—by a student interested in history, economics, or geography. Use the United States' Resources alone, if other information is not available.
2. The Blessing of America to My Folks—by a descendant of people who came to this country recently and were greatly blessed. (A concrete story desired here.)

UNIT III

SOCIAL PROBLEMS FROM THE MORMON VIEWPOINT

YOUR COUNTRY
Lesson 20. For June 20, 1943

Objective:
To teach that America is a land of promise unto those who love and serve God.

Method of Lesson Presentation:

I. America—A Choice Land Above all Other Lands
Questions: For what reasons might America be called a choice land? Is it any more choice than China, India, Russia, Egypt, etc.? Challenge the class with this question. List their ideas tersely on the board. Then call for assigned talks to illustrate and enrich the answers given.
a. Report: "The Natural (material) Resources of the Western Hemisphere."
b. America is and has been a land of political freedom; e.g.
1. Book of Mormon illustrations:
a. King Benjamin — Mosiah, Chapters 2-5
b. King Mosiah—Mosiah, Chapter 29
c. General Moroni—Alma, Chapter 46
2. The Mayflower Compact
3. The Declaration of Independence
4. The Constitution of the United States
Give details and a few choice quotations from each.
c. Book of Mormon prophets have declared America to be a choice land. *References*: See Manual, pp. 54-5, and Ether 2:7, 8; I Nephi 13.
d. Report: "The Blessings of America to My Folks."

II. America—A Land of Zion
Questions:
1. What is the meaning of "Zion"? *References*: Talmage, *Articles of Faith,* pp. 346-347; *Improvement*

Era, Vol. 38 (April, 1935), McKay, "Zion Shall Flourish," p. 229, and Richards, Stephen L, "Building Zion Today," p. 231.
Zion means two things:
a. A place—Jerusalem, city of Enoch, the American Continent, Missouri.
b. A condition—the pure in heart.

2. To whom will America be a land of Zion?
References: II Nephi 10:10-19, and Ether 2:7-12.

III. Service to God
The Book of Mormon states that America will be a choice land unto those who serve God and Christ.

Questions:
1. Do you think the Americans as a people serve God more earnestly than people of other nations; e.g. the English, Swiss, Dutch, Germans?
2. In what ways can we as Latter-day Saints serve God and thereby preserve our country? (See Manual, under, "Our Responsibilities," pp. 55-7.)

References:
Copies of Mayflower Compact, Declaration of Independence, Constitution of the United States, available in public libraries; U.S. History books, and encyclopedias; other references included in outline above.

Assignments:
Talks
1. The historical setting (conditions, circumstances, and background) of the Constitution of the United States of America.
2. Illustrations of important principles and ideals embodied in the Constitution. (A review of its content.)

YOUR COUNTRY'S CONSTITUTION
Lesson 21. For June 27, 1943

Objective:
To inspire appreciation for the Constitution of the United States and the divine influence in its creation.
2—Adv. Seniors Instructor ERT

Method of Lesson Presentation:
Let us try, first of all, to impress our class with the greatness of the Constitution. If we succeed in this, evidences for divine inspiration as a source of it will be more convincing.

I. The Constitution of the United States of America
a. The Historical Setting
Call for assigned report on the historical circumstances present at the framing of the Constitution. Be prepared, as a teacher, to substitute for and enrich this report.
b. The Content of the Constitution
Call for a report on some of the essential contents of the Constitution. Be specific. Note Manual, p. 58.

II. Evidences of the Divine in the Constitution
a. Franklin's plea
Quote it from the Manual, p. 57.
b. Scriptural evidence
References: Doc. and Cov. 98:4-8; 101:77-80; 109:54, and 134. Note again the philosophy of government expounded in Mosiah, Chapter 29.
c. Statements of our leaders
References: Young, *Discourses*, Chapter 31; Smith, *Gospel Doctrine*, Chapter 23; Preston D. Richards, "Religion and the Constitution of the U.S.," *Deseret News*, September 5, 1936; Anthony W. Ivins, 104th *Semi-Annual Conference Report*, October, 1933, pp. 83-90.
d. The large number of extraordinary leaders: Washington, Franklin, Madison, Jefferson, Hamilton, Adams, et al. A refreshing characterization of one of these men by a student or the teacher would add interest and contribute to the realization of our objective.

III. Our Appreciation of the Constitution
Questions:
1. Is the Constitution a perfect document? (Quote Brigham Young)
2. What makes it flexible and adaptable to changing conditions?
a. It lays down fundamental and true principles.
b. It provides for its own amendments through legal processes.
3. What is the relationship between the Constitution and (a) the restoration of the Church of Jesus Christ and (b) the survival of our Church?

References:
A good history of U.S.A., such as those by Adams and Almack, Mussey, Beard, or Channing. A copy of the Constitution; biographies of any of the influential makers of the Constitution.

Assignments:
(See helps for next lesson in *Instructor*.)
1. Nauvoo in 1844
2. A personal pioneer experience
3. Geographical review of the trek

Seniors

Subject: THE RESTORED CHURCH AT WORK

For Young Men and Women 15 and 16 Years of Age

LESSONS FOR JUNE, 1943

SERVICE
Lesson 21. For June 6, 1943

Problem:

In a world gone mad with hatred and war (1943), and people seeking everywhere for diversion and social pleasures, how can we ever help young people keep an even keel and maintain our Latter-day Saint standards?

Objective:

To encourage young people to keep busy at things worthwhile; to find joy in serving others in a public and a private way.

Supplemental and Enrichment Material:

"What constitutes the super-man? The cultivation of himself so as to give rest to others."—*Hinduism.*

"Men pass away, but the good they do to others never dies."

"The young person should lose himself in his spiritual work without thought of direct compensation. But he should be truly growth-conscious, realizing that all around himself in his activities are values that are priceless—values that need only to be claimed and put into work-a-day service.

" 'If you know what you want, you can have it!' The fixing of definite objectives, the determining of specific wants, the securing of accurate assignment of effort—these objectives are more efficiently stressed by the Church than by any other institution."

—*Earl J. Glade.*

"A gentleman left two sacks of grain with two of his neighbors while he went on a journey. One of them put his bag in the cellar for safe-keeping. The other, planted the grain in a fertile field. When the owner returned and called for his grain, that which had been in the cellar was decayed and ruined. That which had been planted, had grown into a field of yellow, ripened grain. Inactivity results in stagnation and decay—activity produces life and growth.

"Someone said, 'I should have been proud to have held the spy-glass for Columbus, to have picked up his fallen brush for Michael-angelo, to have carried Milton's bag, to have blacked Shakespeare's boots, or to have blown the bellows for Handel.' Look about you, there is greater service you can give to the world."

"A wealthy lady, who unfortunately was totally deaf, provided many excellent social and religious programs for the poor people. When asked what her part on the program was, she replied, 'I smile them in, and I smile them out.' That is a much needed service in these perilous times."

"Officers in the Church of Jesus Christ are called for two distinct purposes: First and foremost, to serve the people and secondly, to gain the development and enlarged understanding which always follows earnest service in responsible positions. . . . Many of the blessings obtained from office holding result from the voluntary nature of the service."

—*John A. Widtsoe.*

"You have your own special place and work. Find it, fill it. . . . It is one of the paradoxes of civilization that the more opportunities for service are used, the more new ones are thereby created."—*Marden.*

Questions and Problems:

1. Read John 1:42. What service did Andrew give his brother Peter? Using this as a text, list (with help of class) ways in which they may similarly give service.
2. Read Colossians 3:23. How can this be applied to service in the Church? Be specific.
3. Read Doctrine and Covenants 107:99-100. Does this apply to all Church members in all Church positions? Connect it with continued Church service.
4. From the people in your community or ward pick out someone who gives much time to public service in some form. Either invite them in to visit and speak to your class, or have students call on them and report at your next session.
5. Make a list, with help of class, of the

opportunities for service in your community. Definite appointments of students to do particular things during the week, and make report, would be interesting.

Additional References:

Bible: Luke 10:2; John 4:35; Matthew 20:26-28, 25:40; *Articles of Faith*, James E. Talmage, Chapter 24; *Priesthood and Church Government*, John A. Widtsoe, pp. 54, 58, 134, 163, 173, 199, 204-5, 243-4, 345; *The Way to Perfection*, Joseph Fielding Smith, pp. 218, 222, 224.

SERVICE (Continued)

Lesson 22. For June 13, 1943

Problem:

Using Jesus' experience as the ideal, how can we most effectively impress our young people with the necessity and the importance of emulating His example and pattern of service to our fellow men?

Objective:

To inspire our pupils to an honest effort to follow the example of service set by Jesus.

Supplemental and Enrichment Material:

"The true spirit and reward of service was expressed by a little girl. As she followed her father about his work, she kept asking, 'What can I do for you, Father?' 'Why do you want to help me?' he queried. 'Because I am happier when I am helping some one,' she replied."

" 'Don't you get tired of being tied to that bed day and night, week after week?' a visitor asked an invalid. 'No indeed,' was her cheerful answer. 'The days are all too short to do all I plan to do. You see, I am following Christ's example. I cannot go visit them in person, but I can send them brief, cheerful messages, and flowers which I make here in bed. I have many friends, and some of them I have never seen, but I love them all and am very happy.' "

"Bishop Warren said: 'I was riding in an electric car one day, when it stopped suddenly. The conductor looked up to the wire and said, 'Lost the power.' There was plenty of power in the wire above the car, but the upraised finger did not touch it—there was no contact with the power above. So it is our service here depends upon continuous contact with the spirit and power from above.' "

A prayer: "Help us, O Lord, to see thy countenance in the faces of all who are near us. And, with love and charity for all, may we recognize and help to ease their burdens on the highway of life."

"Opportunity for service, like the minutes, pass away. Horace Mann wrote, 'Lost! Somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward offered, for they are gone forever.' "

Questions and Problems:

1. Go carefully over all the material, supplemental, and in the Manual. Work out a set of problems and things to do that most appeal to you.
2. On the board, with the help of the class, make a list of things that might be done during the week. Organize your groups with definite assignments of projects for the week, and then have them report the following Sunday.
3. Select some person in the community who you think is loaded with responsibility. Invite that person to visit the class and give personal experiences.
4. Read the following references carefully. Students might be assigned to read them and tell the incidents in the class. John 11:32-44; Matthew 12:22-23; 17:14-21; Mark 2:3-12; Luke 17:11-19; Matthew 14:15-21.
5. On the board, with the help of the class, make a list of all positions held in the ward in all the organizations. Are there opportunities for all Church members to do something?
6. Find out who in your class now have some responsible positions. Let them tell what they are doing and what they expect to accomplish. Perhaps the class can help them at least by suggestions.

Additional References:

Bible: See references listed under Question 4. For this lesson use references given for the previous lesson.

SERVICE (Continued)

Lesson 23. For June 20, 1943

Problem:

How can young people best prepare themselves for the positions of responsibility that may await them?

Objective:

To increase within our young people a desire to be of service and to prepare definitely for such responsibility; to willingly assume in their youth any and all responsibilities in leadership that may be offered to them.

Supplemental and Enrichment Material:

"The truest confession of life to God is made by deeds of love to one's fellow man."

Alfred Osmond wrote: "The helpfulness that true friendship gladly gives is not the bond of union. Jonathan and David were warm personal friends because they loved each other. An opportunity for helpful service is another name for a chance for love to express itself. It has always been so, and the generations of men on this planet will never witness the slightest variation from this inexorable law of human life."

"Real happiness comes only when one undertakes to work for others."

"A soldier said: 'Looking back in my life I can see no earthly good that has come to me so great, so sweet, so uplifting, so consoling as the friendships of men I have known well and loved—friends who have been equally ready to give and to receive kind offices and timely counsel. Nothing will steady and strengthen you like real friends who will speak the frank word of truth tempered with affection—friends who will help you and never count the cost.' The Church more than any other organization supplies and encourages that bond of friendship."

"When men pray for one another, bless the sick together, work shoulder to shoulder, and talk over ways and means of serving others, they become truly brothers in spirit. Among the most lasting friendships are those of missionary companions."

Questions and Problems:

1. What organizations specialize in social activities for young people? List the types of activities offered.
2. In the lesser Priesthood quorums what are the things they might do as service to others? With aid of the class make as complete a list as possible.
3. If you have not already done so, prepare a list of activities that members of your class might participate in. Make assignments for reports later to be submitted.
4. Just what are the things in the ward attended to by the Bishop that members of your class might give help and relief in? Have dependable students talk with him about assuming some of these.
5. Using your class as a unit of operation, how many helpful projects can you initiate and carry through to a completion?
6. Remember, this is practical religion and these activities should grow out of lesson discussions.

Additional References:

Bible: Isaiah 6:8; Matthew 4:19-20; 25:40; Mark 9:41; James 2:20-26.

SECOND REVIEW LESSON

Lesson 24. For June 27, 1943

Objective:

To review the signficant points of Lessons 13 to 23.

Suggestions on Method:

Thirty-two questions covering these lessons are provided for in the student Manual (Lesson 24). They are all thought questions aimed to cover the basic lesson material. Students are inclined to give vague, very general answers to this type of question. Do not pass a question until a clear, adequate and concise answer is given. Pass out the Manuals and have students look up doubtful points.

Excellent motivation for a good oral review might be achieved through the "baseball game."

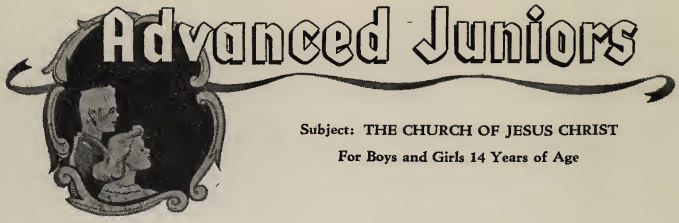
Divide the class into two parts. Have a pitcher in each team. Each team prepares a group of questions (or uses those in the Manual) to fire at the other team. Pitcher throws three questions at each batter as in baseball. If batter answers one, he moves one base. If he misses the three, he is out. Each batter moves to first base as he answers a question correctly. If a runner is forced home, a run is scored. If batter cannot answer a question at all, a fielder on opposite side is given the question and if he answers it, the batter is out on a fly ball. Three outs retire the side.

The teacher acts as umpire and decides whether or not the question is adequately answered. If this technique is used, some factual questions should be prepared and mixed in with the thought questions provided in the Manual.

Students should be notified of the game several weeks ahead so that adequate preparation can be made.

AMERICA'S DRINK BILL

"America's drink bill for one day would feed one million Chinese refugee children for nine months, or feed six hundred thousand English children for six months. If the United States gave up its liquor habit, the nation could build forty modern battleships each year without the expenditure of an extra dime."—*Forward to Victory*



Subject: THE CHURCH OF JESUS CHRIST

For Boys and Girls 14 Years of Age

LESSONS FOR JUNE, 1943

PAUL ADDRESSES A KING
Lesson 18. For June 6, 1943

Objectives:

1. *To complete the picture of Paul's missionary travels.*
2. *To show the courage that is developed by those who love the right.*

Method of Lesson Presentation:

This lesson consists of two dramatic episodes: (1) Paul's defense before King Agrippa and (2) Paul's shipwreck.

I. Paul's Defense Before Agrippa

Review the setting of Acts, Chapter 26. Paul was getting old, tired, and worn in body. Not too well to begin with, he had been a missionary 23 years, suffering from beatings, stonings, periods in jail, persecution, and ridicule. He had just been released from a two-year imprisonment in Caesarea, to which prison he had been taken in chains. How would an ordinary man feel in such a position? Would he ask for peace at any price? How would Paul behave before Festus, the governor, and King Agrippa? Get the boys and girls all curious about Paul's speech before Agrippa, then invite them to read the same in the Manual, pp. 38 and 39.

The reading can be done in one of several ways, as you think best:

1. Private reading by all, or
2. reading of assigned parts by students taking the roles of Paul, Festus, Agrippa, and a reader for material given in the third person. After the reading, ask the questions on page 38 in Lesson 18 of the Manual.

Referencess: Acts 26; McKay, *Ancient Apostles,* pp. 230-233; Robinson,*Life of Paul,* pp. 196-201.

II. Shipwrecked

Acts, Chapters 27 and 28 tell of Paul's exciting journey to Rome, his faith and courage when shipwrecked, and his reception and stay in Rome. Browne gives a map of his journey to Rome in his *Graphic Bible,* p. 144. Motivate the reading of Acts 27 and 28 by the students. The details of the shipwreck and journey as a whole should be interesting.

References:

McKay, Lesson 37; Robinson, pp. 199-201; Spencer, *Beyond Damascus,* Chapter 31.

PAUL'S GREATEST VICTORY
Lesson 19. For June 13, 1943

Objective:

To teach the nature and value of repentance.

Method of Lesson Presentation:

I. The Principles of Repentance

In recent weeks we have reviewed many courageous happenings in the career of Paul. We have seen him walk out of jails, stand fearlessly before high priests, governors, captains, and a king, and be unafraid of ship-wreck. This lesson illustrates another victory in the life of Paul—victory over himself and the mistakes of his past.

Paul's life is a beautiful example of complete and successful repentance. It gives inspiration to all who have sinned or failed to rise above sin and failure. Repentance is the second principle of the Gospel.

Boys and girls of fourteen have made mistakes. Some feel themselves to be failures at times. Some of them may fail and do wrong in the future. They need to know and appreciate the meaning of repentance.

The life of Paul affords us an effective method of developing the principle of repentance.

II. Paul's Repentance
Contrast for the class Paul on the Road to Damascus (Acts 9:1-9) with Paul at the close of his mission (Acts 20:18-27 and II Timothy 4:2, 7, 8). Then ask the students the question: *How do you explain the difference?* Their answers will be varied, interesting, and perhaps somewhat vague. Encourage them to read the Manual, pp. 40 and 41 for further answer to the above question.

At this point go to the board and ask them to name the steps in repentance. You can tactfully restate and rearrange their answers where necessary and arrive at a fine understanding of the principle of repentance, illustrated in the life of Paul.

Steps in Repentance:
1. A vision of the right
2. A recognition of the wrong
3. Remorse and sorrow for the wrong done
4. A firm resolve to do the right
5. Making amends for wrong done, if possible
6. Permanent overcoming of evil with good, bad habits with good habits

III. Forgiveness
Point out that wrong deeds hurt us and others, and should be avoided—"it is better to walk around temptation than through it." Yet, let the class know that our past mistakes will be forgiven us and not mentioned unto us if we, like Paul, completely overcome them with good deeds.

References:
Ezekiel, Chapters 14, 18, and 33, has an excellent discussion on repentance and forgiveness; IVth Article of Faith; life of Paul in Acts 13 to 28.

PAUL'S CONTRIBUTIONS TO THE CHURCH

Lesson 20. For June 20, 1943

Objectives:
1. *To summarize the growth of the Christian Church at the close of Paul's life.*
2. *To introduce the students happily to Paul's writings.*

Method of Lesson Presentation:
This lesson is a summary of the work of Paul—his contributions to the growth of the early Christian Church. Some of it is a review of material already discussed (I, below) and the rest (II, III, and IV) should be quite new and fresh material for the class.

I. Paul Made the Gospel and Church Universal—for All Men
a. The Gospel is for all men. Ask the class this question: Do any of you remember illustrations of how Paul insisted that the Gospel of Jesus Christ is for all men—Jew and Gentile?
References: (Lesson 15 in Manual; Acts 17:24-26; Colossians 3:10, 11.)
We take this thought for granted now, but in Paul's day he had to convert both Jew and Gentile that the Gospel of Christ was for all men to live and enjoy.
b. The Church to be Universal
If the Gospel was intended for all men, then all men should have the opportunity to hear it. This was Paul's conviction and he put it to work for 25 to 30 years without regard to his own comfort or safety. Ask the students the following questions:
1. How many missionary journeys did Paul make?
2. Where else did he preach the Gospel before and after these three journeys? Damascus, Jerusalem, Caesarea, and Rome.
3. Where was the Church established before Paul began his work. Palestine, Damascus, Antioch.
4. Where was it established at the close of his career?

II. Paul's Teachings
The Book of Acts and the Epistles of Paul teach and illustrate most of the principles of the Gospel. However, Paul is known most of all for his faith in Christ, and for the belief that one who has this faith in his heart will not need to have rules to live by. His life will be one of love, service, and purity because he truly believes in Christ and has His Spirit to be with him.

References: Robinson, *Life of Paul*, Chapter XIII.

III. Paul's Writings
Much of Paul's writings is too difficult for Advanced Juniors to understand. However, they should know that the New Testament is the Scriptural contribution of the Primitive Church of Christ to the world, and that Paul's letters form a substantial part of that contribution. To interest your students in the writings of Paul, you might try some of the following things:

1. Read to them some of Paul's finest statements within their grasp and ask them the meaning of each one in turn. (See Manual, p. 43.)
2. Explain the nature of Paul's Epistles, how each was written (with two or three exceptions) to a branch of the Church which he had established. They are letters.
3. Encourage the class to memorize the names of Paul's Epistles and of all of the New Testament Books. Arrange this memorizing as a Quiz contest between boys and girls. It will prove to be fun as well as informative.

IV. Paul and Joseph Smith
Invite the class to draw as many parallels as they can between the work of Paul and that of Joseph Smith. For example:
1. Each believed the Gospel to be for all men. (See Joseph Smith's *History*, p. 51, verse 33 in Pearl of Great Price.)
2. Each proceeded to preach (or have preached) the Gospel to all nations.
3. Each left us new, inspired writings.
4. Each lived an active, courageous, and vigorous life.
5. Each died a martyr's death.

References:
Included under topics above.

THE CHURCH OF CHRIST IN THE FIRST CENTURY

Lesson 21. For June 27, 1943

Objective:
To help your students gain a good understanding of the essential elements and characteristics of the Primitive or Pristine Church of Christ as it existed during the First Century A.D. in the Apostolic Age.

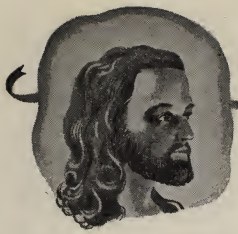
Method of Lesson Presentation:
Thus far this year we have discussed important principles, happenings, and men in the history of the Pristine Church. As yet, however, this material has not been brought together to form a well rounded picture of the nature of the Church of Christ. That is the aim of this lesson.

It is quite necessary that our students know something of the nature of the Pristine Church of Christ. If they do not, then the Apostacy, Reformation, and Restoration will have much less meaning and value. Why talk about a "falling away" or "Apostasy" if our students don't know *from what* people fell away?

I. Some Essential Elements of the Pristine (Primitive) Church of Christ
Begin the class with a preliminary statement in which the class is reminded that they have been studying, for nearly six months, about the rise and development of the Church of Jesus Christ in the Old World. Then say, something like this, "Suppose a Chinese, who had never read the New Testament, should come to you and ask you this question: 'What was the Church like which Jesus and His apostles founded?' What would your answer be?" Describe it. You may drop a few hints by referring to discussions you have had in the past together. Enrich their contributions with the following ideas :
a. A Church of the People (a layman's Church)
b. Leaders Were Ordained to the Holy Priesthood
References: Mark 1:15-20; 3:14-15; John 16:16; Acts 1:12-26; and Hebrews 5:4-6.
c. Spirit of Love
References: Matt. 22:34-40; 5:39-47; and Luke 22:24ff; Acts 7:54-60.
d. Sacred Ordinances Were Administered in Simplicity
References: Baptism (Matt. 3:13-17); confirmation (Acts 2:37-39); healing of the sick (Mark 16:18 and Acts 3:2-8); sacrament (Matt. 26: 26; Luke 22:19-20; I Cor. 23-30).
e. Faith in a Personal God
References: Acts 17:22-29 and Matt. 6.
f. Continuous Revelation to the Apostles
References: Acts 2; Gallatians 1; John 7:15-18.

The Church is not the Church-house, but a body of people with beliefs and aspirations, who are organized and endowed to live in harmony with their beliefs and to attain their aspirations. The Primitive Church of Christ consisted of people who believed in Jesus and the Father, who had received the Priesthood, the Holy Ghost, and the teachings of the Gospel. They were organized in a way that all could be helpful to one another.

References:
Any of the Gospels; the Book of Acts; VI Article of Faith; Bennion, L. L., *Religion of the Latter-day Saints*, pp. 230-234.



Juniors

Subject: THE LIFE OF CHRIST

For Boys and Girls 12 and 13 Years of Age

LESSONS FOR JUNE, 1943

THE FIRST MISSIONARIES

Lesson 20. For June 6, 1943

Summary:

At the time when Jesus delivered the Sermon on the Mount, He made the final selection of His twelve apostles. Most of them were fishermen, farmers, and workmen. They were no doubt accustomed to hardship and would therefore be able to withstand the trials connected with the work of preaching the Gospel.

Jesus instructed the Twelve for a short time and then sent them out to preach. While they were away, He continued to teach and perform miracles of helpfulness and mercy.

Suggestions for Teaching:

Today's lesson is closely connected with the practice, in our day, of sending out missionaries. During war times, not many young men are called to go, for they are away fighting for the freedoms that are so precious. After the war, there will perhaps be more calls than ever before. It is not too soon right now to have our boys—and girls, too—thinking of missions and preparing themselves. Let's try to leave this thought in the mind of each pupil: "I want to follow in the footsteps of the apostles by declaring the Gospel to those who do not yet understand it."

Supplementary Material:

There was once a king whose only son knew no happiness. Day after day the young man grew more sad and dissatisfied with life. Everyone tried to think of something that would bring laughter to the lips of the young prince, or to make his eyes light up with interest and enthusiasm.

Finally the king issued a proclamation that he would grant a rich reward to the person who could bring happiness to his son. Many people came to try their favorite methods. Some brought strange toys, beautiful pictures, rare gems, and curious devices. Others told of strange adventures and some even brought magic charms and strange incantations.

But the young man grew more unhappy, day by day. Finally there came a stranger who had heard of the king's proclamation. The king himself was discouraged, but the stranger begged to try his method. When asked what reward he would claim, should he succeed, the man replied that he asked for none.

When he was brought before the prince, the stranger bent near and whispered a few words. Then he immediately left the palace. The prince looked puzzled for a little while and then arose and walked out into the palace gardens. On the way he spoke kindly to the gardener—for the first time in many a day. A little farther on he lifted a young bird into its nest. As the days went by, the clouds of unhappiness seemed to melt away, and it was not an uncommon thing to hear his gay laughter echoing in the old palace halls.

One day the king called the young man to him and said, "Tell me, my son, what were the magic words spoken to you by the stranger? They have succeeded where all other methods failed."

The young man replied, "They were not magic words at all, Father. The stranger merely said: 'Perform some helpful service every day.'"

The apostles of former times found such joy in the service of the Lord that they gave up all else, and some of them even gave their lives. Earnest, sincere missionaries of our day declare that their missions are the happiest times of their lives. Our pupils will remember us with gratitude if we help them to find this true happiness in the work of the Lord.

JOHN THE BAPTIST

Lesson 21. For June 13, 1943

Summary:

As Jesus came back from the wilderness, John testified to His disciples that there was indeed the Christ, the Lamb of God. When Jesus began to preach, His followers increased in number, while those who followed John decreased. John was not at all jealous, and said to his disciples, "He must increase, while I decrease."

John was a fearless preacher, denouncing sin and evil wherever he found them. Herod Antipas, the king, committed a great wrong. John rebuked him, and thus incurred the hatred of Queen Herodias. Through her power, John was thrown into prison. He would have been slain, but King Herod feared the anger of the people.

At a birthday party in honor of Herod, many great and prominent people were present. The dancing of Salome, the queen's daughter, so pleased King Herod that he promised her anything she might ask, to the half of his kingdom. The girl consulted with her mother, who told her to ask for the head of John the Baptist.

King Herod was truly sorry, but he was afraid to go back on his word before all the guests; therefore, John's life was taken. When Jesus learned the news, He was very sad. The Bible says that He got into a boat and went across Galilee into the wilderness.

Jesus paid a great tribute to John declaring him to be the greatest of all prophets.

Suggestions for Teaching:

A form of the socialized recitation would be helpful in this lesson. (See Chapter VII, *Teaching As the Direction of Activities,* by Wahlquist.) A week in advance, make sure that certain topics are assigned. Here are a a few suggestions:

1. Outline very briefly the chief events in John's life, as they are recorded in the New Testament.
2. Read to the class six or eight of John's most powerful messages.
3. Assign a student who has access to a Bible dictionary the subject of the Herods. Ask him to tell the class about this family, especially Herod the Great, Archelaus, and Herod Antipas.

See "Class Activities" at the end of the Manual lesson for further suggestions. As a central theme, let us impress our pupils with the sincere and unwaving character of John.

Supplementary Material:

It is always profitable and interesting to study the characters of people. Herod was a wicked, selfish, and weak-willed man. The queen was wicked, selfish, and very strong willed. Such characters always bring about much suffering and distress, and they themselves are rarely happy. We have many examples. For instance, there were King Ahab and Queen Jezebel, back in Old Testament days. Herod the Great, at the birth of Christ, was an extreme example. In fiction there is no better illustration than Macbeth verse 5, to show that it was a boy of about their own age who provided the food that was so miraculously increased.

and his wife, who allowed personal ambition and selfishness to get the better of their judgment. There are plenty of examples among modern gangsters. If you have it available, the book entitled *A Study of Greatness Among Men,* by Larned, will give you much material for this lesson. If it is not available, here is a thought drawn from it:

Many men have become famous, but only a few have achieved true greatness. Among these was Abraham Lincoln. He was truly great, not only because of his keen mind, but because in all his life, personal ambition did not enter into his heart. His whole purpose was to do that which would best serve the needs of humanity.

From the world leaders of today and even in our own neighborhood, we can find unlimited examples of men who were like John the Baptist and of others who were like King Herod.

THE RETURN OF THE MISSIONARIES

Lesson 22. For June 20, 1943

Summary:

When the apostles returned from their mission, they and the Master crossed to the east side of Galilee, to be alone. But people saw which way they went and presently came to them. All day long Jesus taught His followers. Toward evening He miraculously fed the multitude of five thousand. Then He asked His apostles to cross the lake. After dismissing the multitude, He went into the mountain to pray.

During the night a storm arose and the apostles were in danger of drowning. Jesus walked to them on the water and invited Peter to come to Him. As long as Peter's faith was strong, he succeeded; but when he grew fearful, he began to sink and cried out for help. Jesus stretched forth His hand and saved him.

We are like Peter. When our faith is strong, we can withstand the storms of life. But when we begin to weaken, we are likely to sink. Then we should call upon the Lord, as Peter did, and we will find Him ready to help us.

Suggestions for Teaching:

Always the best way to develop a lesson is to build upon experiences pupils have had. Nearly everyone has experienced the return from a mission of a member of the family. Have pupils recall some of these occasions. Then take them back to the return of Jesus' first missionaries.

In the next phase of the lesson, ask one of the pupils to read from John, Chapter 6,

The third part of our lesson concerns one of the great stories of the Bible. Try to save enough time to draw comparisons and to give illustrations in order to impress the pupils with the importance of Peter's attempt to walk on the water.

Supplementary Material:

Life is like the storm on Galilee. Every day we must face temptations, dangers, suffering and sorrow. If we yield, the storm sweeps us along, and our lives may be wrecked. If we face them full of faith, we shall become stronger and more capable.

We cannot expect the Lord to reach out His hand unless we do all that we can to help ourselves.

DARK CLOUDS

Lesson 23. For June 27, 1943

Summary:

The morning after Jesus performed the miracles of feeding the five thousand and walking on the water, the multitude gathered again. As soon as they began to speak to Him, Jesus recognized the thought that was in their hearts.. They wanted Him to be their king. He was so powerful that He could drive out their enemies. Perhaps by His miracles He could feed and clothe them!

Jesus rebuked them, saying that they were not interested in His Gospel, but in the loaves and fishes. A great many of His followers did not seek Him any more. He turned to His apostles thinking that they, too, would leave Him. But Peter testified that they knew He was the Christ. Jesus was pleased with Peter's testimony.

In the heart of nearly everyone is the secret desire to become a king or great leader of the people. Most people would have yielded to the requests of the multitude, but Jesus had met that temptation in the wilderness and was, therefore, able to overcome it.

He felt that now He must return to Judea. There, enemies lay in wait for Him. They had not forgiven Him for driving them from the Temple and for the things that He had taught. Therefore He felt that He was approaching the end of His mission.

It was a time of sadness to Him. He was meeting a great storm of His life, somewhat like the physical storm He had met on Galilee the night before. Therefore, He took His three favorite apostles, Peter, James, and John, to Mount Hermon, near the head of the Jordan Valley. There He would seek His Father in prayer.

Suggestions for Teaching:

It is urged that every pupil have and read the Bible. Good copies of the New Testament can be had at from ten to twenty-five cents. Encourage pupils to bring Bibles by asking them to read certain passages or to memorize choice verses.

There are important principles in today's lesson. First, many of the people failed to realize Christ's true purpose. They wanted Him to give them temporal or earthly salvation. They were not interested in earning spiritual rewards. Secondly, by overcoming temptation in the wilderness, Jesus was able to overcome this new temptation. Thirdly, we can learn an important lesson from the action Jesus took when faced with discouragement and with the knowledge that presently He must give up His life.

Supplementary Material:

A young soldier in World War II was stationed far from home. He was accustomed to being away, and therefore got along very well. At one camp, however, he became discouraged and dishearted. The problems he had to face and some of the associates he had to live with were of a kind that made it difficult for him to feel at all happy in his work. He felt that if he could just go home, meet up again with his family and former associates, he would feel stronger in facing the problems that confronted him.

But how could he get home? He could have no long furlough; and of course, it would be most dishonorable to go without permission. He would certainly get into serious trouble. However, the feeling that he ought to go home grew stronger; so he prayed very earnestly about it. Just a few days later an order came from the commanding officer transferring him from his post to a camp very near his home in Utah. From the new camp he was able to visit his home almost every week for several months; and the assurance and confidence that he needed in facing the problems of his Army life returned to him.

ATTENTION L. D. S. SERVICEMEN

A reading room, writing room, music and game facilities are provided for your leisure time enjoyment at the "Home for L.D.S. Service Men," 41 North State Street, Salt Lake City.

You are invited to use the facilities daily from 4:30 to 11 p.m. and Saturdays and Sundays from 1:00 p.m. to 11 p.m. You and your male friends are urged to use these comfortable rooms in your leisure time.

It will be appreciated if Sunday School officers will acquaint prospective service men with this facility.

Second Intermediate

Subject: OLD TESTAMENT STORIES

For Boys and Girls 10 and 11 Years of Age

A CONSTITUTION FOR ISRAEL

"All the words which the Lord hath said will we do"

Lesson 20. For June 6, 1943

Objective:

To encourage and develop loyalty as a character trait that is pleasing to the Lord.

Point of Contact:

1. Refer to the Constitution of the United States, the British North American Act or other basic guide to government. Of what value, or use, are these documents?

2. What does loyalty mean? Does it mean that everyone that salutes the flag is loyal? How can loyalty be tested? Do we need rules and laws to help us? How can laws help? What do we need rules about? Do you think Israel would be better off with definite rules or with Moses as the only one who knew the will of the Lord? When we have the laws do they insure goodness from all the people? Why?

Lesson Enrichment:

The Ten Commandments were uttered from the mountain top by God's own voice; they were written by Moses in a book; they were explained by the Levites; they were finally written upon stone tablets and kept in the Ark of the Covenant in the tabernacle. Notice the preparation to meet the Creator: washing the clothes, fencing off the mountain and the preparations by Moses.

Israel had not chosen God, but He had chosen them to be His people. We are of Israel! We see the wrongs of the past, what are we doing to show and prove our loyalty?

Loyalty to His Country

The story of a little Boer boy who refused to betray his friends even on the threat of death, is told by Major Seely, M.P., as an illustration of deeply rooted love of freedom and of country. It happened during the Boer War:

"I was asked," said Major Seely, "to get some volunteers and try to capture a commandant at a place some twenty miles away. I got the men readily, and we set out. It was a rather desperate enterprise, but we got there all right. The Boer general had got away, but where had he gone? It was even a question of the general catching us, and not us catching the general. We rode down to the farmhouse, and there we saw a good-looking Boer boy and some yeomen. I asked the boy if the commander had been there, and he said in Dutch, taken by surprise, 'Yes.' 'Where has he gone?' I said, and the boy became suspicious. He answered, 'I will not say.'

"I decided to do a thing for which I hope I may be forgiven, because my men's lives were in danger. I threatened the boy with death if he would not disclose the whereabouts of the general. He still refused, and I put him against a wall, and said I would have him shot. At the same time I whispered to my men, 'For heaven's sake, don't shoot.' The boy still refused, although I could see he believed I was going to have him shot. I ordered the men to aim. Every rifle was leveled at the boy.

" 'Now,' I said, 'before I give the word, which way has the general gone?' I remember the look in the boy's face—a look such as I have never seen but once. He was transfigured before me. Something greater almost than anything human shone from his eyes. He threw back his head, and said in Dutch, 'I will not say.' There was nothing for it but to shake hands with the boy and go away."—*Singapore Straits Budget.*

Expected Outcomes:

1. Know how we received the Ten Commandments.

2. Increased love of the Lord because of His great goodness to us.

3. Plan to show our loyalty to the Lord, through prayers, humility, reverence for His house, service to the needy, etc.

Assignment:

1. Complete the list of Stake and Ward authorities.

2. Teacher preparation. Plan some way of presenting each of the Ten Commandments in a visual form. Suggestions may be asked for from the class. We do not know exactly what they are like, but the picture of the tablets given in the Manual shows them to be probably three feet tall and twenty inches wide. If a piece of composition board can be secured, cut it to represent the tablets. Fasten white cardboard to it, then as the commandments are studied have them lettered in neatly. Watching the list grow as the commandments are studied is better than doing it all at once. Use only the main statement from the Commandment, rather than the complete statement; it will act as a key.

3. Teacher: Additional enrichment material for this lesson may be found in the *Instructor* for April, 1941.

THE FIRST AND SECOND COMMANDMENTS

"Thou shalt have no other gods before me"; "Thou shalt not make unto thee any graven image"

Lesson 21. For June 13, 1943

Objective:

To show how we may win and hold the love of the Lord.

Lesson Enrichment:

It must never be forgotten that our love toward others is a necessary corollary of love to God. "If a man say, 'I love God,' and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." (I John 4:20) Jesus said, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." (Matt. 22:38-40)

Exchanging Crosses

One complaining of the burden of life is represented as receiving instruction from an angel in a dream. She was taken to a place where lay myriads of crosses, and told that she might exchange her own for any she chose. She laid aside her own, and took a jeweled cross, but soon began to totter under its great weight; and was glad to lay it down, and take up another of chased gold. This was even heavier than the other. She next chose a cross of flowers: but its thorns pierced her flesh, and became unbearable. She said, "Why need I have any cross?" The angel answered, "No cross, no crown." She soon discovered a plain cross, with the word, "Love," engraved upon it in letters of gold, and took it up joyfully, saying, "I can wear this." She found that she had chosen her own old cross again.

Methodology:

Teach these commandments in a positive manner. Emphasis should be placed upon the joy that comes through love of our Heavenly Father rather than on the deadly negative, thou shalt not. Replace this in the child's thinking with ideas that show what we can and must do, and why. Fill the souls of the students with a desire to reach up to God. Show them how to find Him. Help them see God in the miracles of loveliness everywhere. "The sunny flavor of orange juice and the ruby redness of currant jelly on hot brown toast; a green bowl filled with vermillion petals—zinnias from the garden, their centers minute yellow stars; the gray dawn, a robin's song; rain, and the gray mist, grass growing like green flames."—Extract from "Beauties in the Commonplace."—*E. B. Stock.*

Expected Outcomes:

1. New reasons for loving our Heavenly Father.
2. Determination to be worthy of His love.

Assignment:

1. Learn the first and second Commandments.
2. Prepare and letter your "tablets."
3. Teacher: Additional enrichment material for this lesson may be found in the *Instructor* for April, 1941.

THE THIRD AND NINTH COMMANDMENTS

"Thou shalt not take the name of the Lord thy God in vain." "Thou shalt not bear false witness."

Lesson 22. For June 20, 1943

Objective:

To teach sincerity in worship as a necessary quality of character.

Point of Contact:

The following illustration may be used to show that bad temper and hatred destroy life and produce misery.

"The prodigal son may be taken as a type of the first, the older brother of the second. Now, society has no doubt whatever as to which of these is the worse. Its brand falls, without a challenge, upon the prodigal. But are we right? We have no balance to weigh one another's sins, and coarser and finer are but human words; but faults in the higher nature may be less venal

than those in the lower, and to the eye of Him who is Love, a sin against Love may seem a hundred times more base. No form of vice, no worldliness, not greed of gold, not drunkenness itself, does more to un-Christianize society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom of childhood, in short, for sheer gratuitous misery-producing power, this influence stands alone. Look at the older brother, moral, hardworking, patient, dutiful—let him get all credit for his virtues—look at this man, this baby, sulking outside his own father's door. 'He was angry,' we read, 'and would not go in.' Look at the effect upon the father, upon the servants, upon the happiness of the guests. Judge of the effect upon the prodigal—and how many prodigals are kept out of the Kingdom of God by the unlovely character of those who profess to be inside? Analze (as a study in temper, the thundercloud itself as it gathers upon the elder brother's brow. What is it made of? Jealousy, anger, pride, uncharity, cruelity, self-righteousness, touchiness, doggedness, sullenness, —these are the ingredients of this dark and loveless soul. In varying proportions, also, these are the ingredients of all ill temper. Judge if such sins of the disposition are not worse to live in and for others to live with, than sins of the body." (Drummond, *The Greatest Thing in the World,* pages 19-21.)

Methodology:

Again, show the value of the help our Heavenly Father can give to those who turn to Him. Sincerity is the mark of brave, courageous spirits. Insincerity is the manner of the rogue.

Expected Outcomes:

Those that love the Lord do not take His name in vain; nor do they ask in vain when they want the Lord to help them resist temptation.

Assignment:

1. Learn the third and ninth Commandments.
2. Teacher: Additional material may be found in the *Instructor* for April, 1941.

THE FOURTH COMMANDMENT

"Remember the Sabbath day to keep it holy"
Lesson 23. For June 27, 1943

Objective:

To teach reverence for things and places that are sacred to the Lord.

Point of Contact:

This offers an opportunity to refer again to unsightly and rude conditions about the chapel. Do your students, and the adults of your school, talk and laugh rudely in our sacred places of worship? Do they congregate in little groups and visit until they are called to order? We worship in God's holy house. We would not act so ill-mannered if we really believed God was present.

Lesson Enrichment:

The child learns more from what we unconsciously teach than from what we deliberately intend him to learn. Children reflect, to a large extent, in their viewpoint, that of the grown-up people around them. If the example we set is a lofty one—then as long as the child does his duty faithfully putting his best energies into each task we need not be over anxious as to his viewpoint. His viewpoint influences his actions; but his actions, to an even greater extent, react upon his viewpoint and these we can largely control in his early years.

To secure proper reverence for things and places that are sacred to the Lord the following principles should be considered:

1. The child's viewpoint should be lofty and free from self-seeking.
2. We must help him strengthen the better side of his nature and to acquire mastery over the weaker side.
3. We must insist on the child's doing many things which are right in themselves even though the child, from his own standpoint, cannot understand their importance.
4. We must realize the necessity of a high standard of life and conduct for ourselves as teachers because of our unconscious influence through our actions, words, and even our thoughts for these all affect the pupils' viewpoint.

Expected Outcomes:

1. Increased reverence for our chapels.
2. A greater reverence for the Sabbath day, through understanding how to keep it holy.
3. A resolve to be more careful in regard to your covenants with the Lord.

Assignment:

Teacher: Additional enrichment material for this lesson may be found in the *Instructor* for April, 1941.

First Intermediate

Subject: WHAT IT MEANS TO BE A LATTER-DAY SAINT

For Boys and Girls 8 and 9 Years of Age

LESSONS FOR JUNE, 1943

IN THE EASTERN PART OF THE WORLD

Lesson 21. For June 6, 1943

These lessons take on a new and vital significance in a war-torn world. The knowledge that all Latter-day Saints in all lands have suffered from the war arouses at once our sympathy and makes us sad. An appropriate outcome to work toward in this lesson is a desire on the part of the children to pray for the people and especially the children of the lands which have suffered by reason of the war.

Have the class read through the lesson Manual carefully and note in how many and in what countries mentioned in the lesson there are Latter-day Saint Sunday Schools. We have been cut off from communication with them for a long time. We are unhappy because of the sad experiences they are having. The wickedness of war should make us the more determined that the Gospel of Jesus Christ must somehow be planted in the hearts of all people so that all nations will be kind and fair to each other and war will never come to the world again. The aim of this lesson is the same as for the previous lesson—to develop a strong feeling of the importance and blessedness of universal brotherly love as a fundamental principle of true Latter-day Saint living. War, rather than proving the principle to be unsound, has demonstrated its vital importance to the peace and future welfare of the peoples of the world.

Lead the class to think about the proposition, that if all people in the world love the people of all foreign lands as much as we Latter-day Saints love our foreign Latter-day Saints in foreign lands, there could be no war. The way to get all people to love the people of foreign lands is to love each other as Latter-day Saints all over the world love their fellow Latter-day Saints wherever they may find them. We are told also to love people whether or not they are Latter-day Saints.

Church magazines and the *Deseret News* from time to time in the past have published reports from Latter-day Saints in foreign lands. Use these for whatever they may offer to enrich this lesson.

SALT LAKE, MANTI, LOGAN, ST. GEORGE, MESA, CARDSTON, LAIE, IDAHO FALLS

Lesson 22. For June 13, 1943

One of christianity's great contributions to the religion of the world is the doctrine of the Resurrection. This doctrine is one of very great importance to the Latter-day Saints. The measure of its importance is to some degree indicated by the interest of Latter-day Saints in the Temple Work and the effort they put forth to obtain the genealogy of their ancestors in order that work may be done for them in the Temple. The eight places named in the title of this lesson are famous as Latter-day Saint Temple Cities. A large part of what it means to be a Latter-day Saint has to do with this important work.

Within a few hours of each other a family from Florida and another from Wisconsin came into Salt Lake City recently to do Temple Work, before conditions of travel made coming to Salt Lake City impossible. These are examples of the great interest and desire which people who do not live near the Temple Cities have in these places.

Start this lesson by showing pictures of Latter-day Saints Temples using either those published in the Manual or those obtainable from other sources, as from the Church newspapers or magazines or from the set available at the Deseret Book Company. Suggest that the children locate on a map each of the cities named above. By question ask them why these places are interesting and important to Latter-day Saints. Lead the children to tell whatever they can about several of the Temple Cities.

Ask them why Temples are so important to the Latter-day Saints. This should raise

the point that Latter-day Saints believe in the resurrection and in the immortality of the soul and that people who have died need to have the ordinances of the Gospel performed for them just as living people do. Amplify this point by having the class read the Manual so they may have before them the facts about the resurrection of Jesus and especially the facts upon which the testimony of Latter-day Saints about the actuality and importance of the resurrection are based, namely, those associated with Joseph Smith's experiences, the coming forth of the Book of Mormon and modern revelation.

The purpose of this lesson is to follow up the emphasis of earlier lessons upon the universal application of the Gospel and the spread of the Church to many lands and to show that the Gospel is unlimited, also as to time; that its blessings are available to the dead as well as to the living. The justice and logic of this position will grow on the children as they mature.

An appropriate application of this lesson to the interests and lives of the children would be for them to consider how many and which of their ancestors have been baptized for themselves or by proxy. Consider with them the importance of having the ordinances performed for their dead ancestors. Some of the children last year prepared simple family charts. Encourage the children to tell about their ancestors and to tell whether or not the work has been done for them.

WHO MAY GO TO THE TEMPLES

Lesson 23. For June 20, 1943

The children of this department, having been baptized, may be baptized for the dead. Invite the Bishop of your ward to come to your class and explain to the children who may go to the Temple. Ask him to show the children a form of Temple Recommend such as would be issued to a child who would go to be baptized for the dead.

Next lead the children to read the Manual. Thereafter list on the blackboard the points which answer the question, "Who may go to the Temple?"

The purpose of this lesson is to show that faithful Latter-day Saints bring great joy and blessings to themselves as well as to other people through Temple Work. To enforce this point inquire if any children in your class have been baptized for the dead. If none of them has, make inquiry of genealogical workers in your community and through them find someone who has been baptized for the dead. Invite that person to come to the class and tell the children about the satisfaction he or she enjoys from having been baptized for someone who could not be baptized for himself.

Invite the Bishop to explain the desirability of marriage in the Temple, including the preservation of the family unit into eternity.

THE BIBLE IS THE WORD OF GOD

Lesson 24. For June 27, 1943

This lesson can be made interesting and unforgetable in proportion to the teacher's ability to make this great book live. If you will take the attitude, which is based upon facts, that the Bible is a library of great books which cover a very great range of literary types and of human interest, you can make it of thrilling interest to the children. If the children like deeds of daring, success stories, romance or adventure, you can find plenty for them in the Bible.

One of your purposes, therefore, in this lesson should be to sample enough of the book to acquaint the children with its interesting content. Your main purpose, however, should be to make clear that with all its wide appeal and variety of interesting stories it is the result of the writings of inspired men whose wisdom came from their being prophets of God. The principles of the Gospel which it explains give it its chief value and strongest appeal to the people of the world.

You might tell them briefly one of the Sampson stories. There is also the classical story of David and Goliath, of which children seem never to grow weary. Though time may not permit, there might be added the stories of other great characters, such as David, Gideon, Elijah, Elisha, Joseph, Moses and Joshua.

Stories about Jesus have a universal appeal. Stories of the adventures of Paul are always interesting.

This beginning will lead into the reading of the Manual. Start the children into the reading by explaining first that the Bible is divided into two parts: the Old Testament and the New Testament. Ask them to find out why these divisions are so called. Do you, yourself, know what promise is referred to as the Old Testament promise and what is the New Testament?

As a conclusion to this lesson put the answers to these questions upon the blackboard in simple language and then lead the class in to the next lesson by telling them that the Latter-day Saints are especially fortunate because they not only have the Bible which tells them of the Lord's dealings with people in the old world, but they have the Book of Mormon in addition, which tells about the Lord's dealings with people in the New World. This is the subject of the next lesson.

Primary

STORIES FROM THE BIBLE, BOOK OF MORMON, AND CHURCH HISTORY

For Children 6 and 7 Years of Age

LESSONS FOR JUNE, 1943

RESPECT FOR HUMAN RIGHTS—OUR RIGHTS, AND OTHER PEOPLE'S RIGHTS

I. Rights in Our Everyday Home—Our Rights, Rights of Members of the Family.
Primary: The right of each member of the family to take part in the activities of the home.

II. Rights In Our Immediate Neighborhood—Our Rights—Neighbors' Rights.
Primary: Personal and family rights of ourselves and our neighbors. Roads, walks, alleys, parking, school buildings and grounds, parks.

III. Rights in Our Community.
Primary: Community servants, policemen, firemen, car conductors, and others.

IV. Rights In Our Sunday Home—Our Rights—Other People's Rights.
Primary: Our individual rights, other people's rights, rights of the adult members of our Sunday School, Superintendent, Bishop, Priests, Deacons, Parents, Teachers, Custodian, etc.

IN THE HOME

Lesson 22. For June 6, 1943

Text:
Luke 2:42-49.

Objective:
To evaluate activities in the home in the light of welfare to every other member of the family.

Songs:
"Love At Home," *Deseret Sunday School Song Book;* "Helping Mother," and "Father's and Mother's Care," *Little Stories In Song,* Deseret Book Company.

Pictures:
Pictures of family groups cut from magazines.

Memory Verse:

Pour out to those around you
The love and help they need;
You will find your heart grow sweeter
With every kindly deed.

Note:
In this story you will find the direct quotations from the Bible used in relating the incident. These are beautiful verses and experience has taught that children love the wording of this book. Take time, teachers, to learn these few verses so that they flow smoothly as the story is related.

The following well-loved poem will enrich this lesson.

Which Loved Best?

"I love you, Mother," said little John,
Then forgetting his work, his cap went on,
And he was off to the garden swing
Leaving his mother the wood to bring.

"I love you, Mother," said Rosy Nell.
"I love you better than tongue can tell,"
Then she teased and pouted full half the day
'Till her mother rejoiced when she went to play.

"I love you, Mother," said little Fan.
"Today I'll help you all I can.
How glad I am that school doesn't keep,"
Then she rocked the babe till it fell asleep.

Then stepping softly she took the broom,
And swept the floor and tidied the room,
Busy and happy all day was she,
Helpful and happy as child could be.

"I love you, Mother," again they said,
Three little children going to bed.
Now how do you think that mother guessed
Which of them really loved her best?

DAVID MAKES HIMSELF RESPECT THE NEIGHBOR'S RIGHTS

Lesson 23. For June 13, 1943

Objective:

To discover the public conveniences of our neighborhood and to have a clear understanding of our relationship to them.

Songs:

"Service Song," *Little Stories In Song,* Deseret Book Company; "Let's Be Kind To One Another," and "Angry Words," *Deseret Sunday School Song Book.*

Memory Verse:

Children, do you love each other?
Are you always kind and true?
Do you always do to others
As you'd have them do to you?

Note:

There is no better application for this lesson than to place before the children some of the practical problems found in every neighborhood and to get the children's reactions regarding such problems.

Examples: (a) The little boy next door who always leaves his tricycle on your sidewalk.

(b) The two little girls who always come in and whatever you are doing, begin drumming on the piano.

(c) The child that stands at the table waiting for you to eat your dinner, etc.

Enrichment Story:

How Tommy Found The Golden Rule

Tommy had been playing hard, and was very tired, so he sat down under a tree to rest. There was something on Tommy's mind that had bothered him very much. He went with his mother last Sunday to meeting and the Bishop had talked about the Golden Rule. He had said that everybody should have the Golden Rule. Now what puzzled Tommy was, what did a golden rule look like? Where could he find one, and what good was it after he did find it? The more he thought about it, the more puzzled he was.

That night when Tommy went to bed, he was still wondering about the "Golden Rule." So Tommy had a very funny dream about it. He dreamed that he walked along a street until he came to a large house. He went into a hall and went through a door into a large room filled with boys and girls, cats, dogs, birds, horses and cows. A king sat on a throne and before him stood a little boy. Over the king's head hung a great big card on which was written, "The Golden Rule."

Now Tommy's heart went pitty, pitty, patty, for at last he had found the place where the Golden Rule was kept. He wanted to hear what the king was saying; so he went inside and sat down. The little boy before the king hung his head as if ashamed of something. The king was saying, "Billy, how would you like this bird to do to you what you did to it?" "Oh, no," cried Billy, "I wouldn't like to be taken away from my parents and have my house destroyed." "Well, continued the king, "would you like this dog to do what you did to it?" "Oh, no, no," pleaded Billy, "I wouldn't like to be kicked and have stones thrown at me." "How about the cat, then?" asked the king. "No! No!" wailed Billy, louder and louder, "I wouldn't like to be thrown into the water to drown." "Well, supposing the horse and the cow—" but the king could go no farther. Billy fairly screamed, "No! No! I don't want to be treated mean and starved to death." "How is that?" asked the king. "You are willing to treat these creatures mean, but are not willing to be treated the same by them. Have you not heard of the Golden Rule? Do unto others what you would have them do to you." Billy sobbed and sobbed, "I've never heard of the Golden Rule before." "Well, my boy," replied the king, "I'm going to give it to you, and I hope from now on, you'll always keep it." Billy took it and said he would and then went home. Tommy went up to the king and told him that he was hunting the Golden Rule, too. So the king gave Tommy a beautiful card on which was written: "Whatsoever ye would that men should do unto you, do ye likewise unto them."

ALMA LEARNS TO DO WHAT IS RIGHT

Lesson 24. For June 20, 1943

Objective:

To discover the extent of our community laws and to understand that in order to live happily and safely we must obey them.

Songs:

"I'll Serve the Lord While I Am Young," *Deseret Sunday School Song Book;* "Service Song," *Little Stories In Song,* Deseret Book Company.

Memory Verse:

The lips that say, "Forgive me, please,
I know that I did wrong,"
Will wear a smile, and be at ease,
And sing a happy song.

Text:

Book of Mormon, Mosiah 27:8-32.

From *Life Lessons for Little Ones,* we copy the following, which is the text of today's lesson in story form and will greatly help in the presentation of the day's work.

"One day, our Heavenly Father sent one of His angels to talk to Alma, the younger, who was walking with some of his friends. The angel stood before him and spoke in a voice which made the ground shake. The young men were so frightened that they fell down at the angel's feet. The angel told them that he had been sent from heaven in answer to Father Alma's prayer, to tell them that God was not pleased because they would not do His will, nor the wishes of their fathers.

When the angel left them, Alma was so ill and weak that he could not stand upon his feet. His friends had to carry him to his home. Then they told his father all that had happened. The father was so sorry to see his son ill, of course, but he couldn't help but feel glad that he had learned a fine lesson. He had learned the truth about our Heavenly Father.

Young Alma was not only unable to walk, but for three days he could not talk. His father knew that it was the great power of our Heavenly Father that had caused him to be so helpless; so he called in others of God's servants to fast and pray for him. He wanted Alma to know the goodness as well as the power of God. He felt sure that his son would be forgiven and made well again, and that he would do right ever after.

Soon Alma became strong again. The fasting and praying in his behalf had made him well. How sorry he was that he had done wrong. "I know that my father was right," he said, "and that I should have listened to him and followed his good advice. I should love my Father in Heaven and be obedient to His will. I shall surely do so the rest of my life."

JOHN THE BAPTIST RESPECTS JESUS' RIGHTS

Lesson 25. For June 27, 1943

Text:

Matt. 3:13-17; Mark 1:9-13.

Objective:

To discover what the children regard as some of their individual rights in the Sunday School and to help them live the ideas developed there each Sunday.

Songs:

"I Love My Heavenly Father," *Little Stories In Song,* Deseret Book Company; other songs suggested for month.

Memory Verse:

Little knees should lowly bend
At the hour of prayer.
Little thoughts to Heaven ascend
To our Father there.

One day when John was preaching to a crowd of people on the banks of the River Jordan, a stranger came to him and asked to be baptized. By the power of the Holy Spirit John knew this stranger to be Jesus, the Son of God. He knew that Jesus was without sin, and he did not feel that he was worthy to baptize Him.

Jesus was a man now. He had just left His house in Nazareth and was ready to begin His ministry, but before doing so, He came to John for baptism.

"When Jesus came from Galilee to Jordan, unto John, to be baptized of him, John forbade Him saying, 'I have need to be baptized of Thee, and comest thou to me?' "

"And Jesus answering, said unto him, 'Suffer it to be so now, for thus it becometh us to fulfill all righteousness.' Then he suffered Him."

The above is a beautiful lesson to finish the month's theme. Respect for rights of others. Perhaps there is no moral attribute more abused by the peoples of the world. No child is too young to be taught this principle. When we think of the realm which "respect for others" covers, it seems there is no subject yet taught in the Sunday School more important. It is hoped that teachers have felt the unity of their outlines and have noticed how the lessons have talked of the rights of *all* individuals these children come in contact with.

Sorry Billy

Billy pushed the puppy-dog
Against the front porch rail,
Billy tied a string too tight
Around the kitten's tail.

Puppy bit bad Billy's legs,
Kitty scratched his nose,
Somebody is sorry now,
Who, do you suppose?

Kindergarten

STORIES FROM THE BIBLE, BOOK OF MORMON, AND CHURCH HISTORY

For Children 4 and 5 Years of Age

LESSONS FOR JUNE, 1943

The following explanation was printed in the First Intermediate Department of the *Instructor* in January. Lest some of our teachers overlooked it, we think it worth repeating.

YOU NEED "THE INSTRUCTOR"

Teachers whose preparation is limited to reading the Manual may be expected to complain that there is not enough material to interest the class for the full 45 minute period. Such teachers give themselves away. They confess that they do not go beyond the Manual in making preparation.

Teachers who use *The Instructor,* use the enrichment offered there, and build their preparation on the references suggested and on the plans, outlines and suggestions given in the magazine, find more than enough to fill the time profitably. Successful, effective teachers find *The Instructor* an invaluable aid to adequate preparation and effective teaching. Fortunate are the pupils whose learning is directed by well-prepared teachers.

RESPECT FOR HUMAN RIGHTS—OUR RIGHTS, AND OTHER PEOPLE'S RIGHTS

I. The "Golden Rule" in the Neighborhood
II. Our Personal and Family Rights
III. Rights of People in the Community
IV. What Our Heavenly Father Has a Right to Expect Us to Do in Our Sunday Home

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"BEHOLD, I STAND AT THE DOOR AND KNOCK"

Lesson 23. For June 6, 1943

(*Note*: Lesson 22 was used for the Mothers' Day program.)

Objective:

To develop a clearer understanding of our neighbor's rights and to resolve to respect them.

Lesson Development and Enrichment:

(Respect for other people's rights—the Golden Rule in the neighborhood.)

Let the children name their neighbors.

Discuss ways neighbors help each other.

Discuss our conduct in a neighbor's house.

List some right rules of conduct and also list some wrong ways to act in a neighbor's house.

Discuss what the neighbor has the right to do to children who do not conduct themselves as they should in a neighbor's house.

Golden Keys

A bunch of golden keys is mine
To make each day with gladness shine

"Good morning" is the golden key
That unlocks every door for me.

When at the table, "If you please"
I take from off my bunch of keys.

When friends give anything to me
I use my little "Thank you" key.

"Excuse me"—"Beg your pardon," too,
If by mistake some harm I do.

When evening comes, "Good night," I say
And close the door of each glad day.

With a golden ring these keys I bind
This motto—"Be ye kind."

I'll often use each golden key
Then a better child I'll be.

—*Author Unknown.*

Lesson Story:

Revelation 3:20.

Present picture No. 156, Set of Colored Bible Pictures for Nursery Class, Kindergarten and Primary.

Discuss Jesus as a good neighbor. When Jesus lived among God's children on the earth He treated every one He met as though he were His neighbor, and He loved His neighbor. He always spoke a kind greeting to cheer him. He knocked upon his door when He wanted to enter his house. He left whatever He was doing, forgetting Himself, to help a neighbor in need. He was thoughtful, kind and courteous. He acted toward His neighbor as He wanted the neighbor to act toward Him. He remembered our Heavenly Father's Golden Rule: "Do unto others as you would that they should do unto you."

"I have a neighbor just brand new,
I know that I shall like him too.
For every time we chance to meet
He has a smile, my nod to greet."

JESUS BORROWS A COLT

Lesson 24. For June 13, 1943

Objective:

To develop an understanding of the rights of our community helpers.

Review of Last Sunday's Lesson:

This review could stress the things we do for our neighbors.

1. What they like and have a right to expect us to do.
2. What we have a right to expect them to do for us.

Lesson Development:

(Respect for rights, our rights in relation to the rights of our community helpers.)

1. Talk about the grocery store in your community. Who is the grocer? What can we expect him to do for us?

What has he the right to expect us to do for him?

2. Discuss what children do that is right and wrong in any kind of store.
   a. They run around annoying others.
   b. They handle the things for sale.
   c. They tell the clerk what they wish to buy.
   d. They crowd in front of other customers.
   e. They wait their turn to be served.
   f. They thank the clerk for serving them.
   g. They take things without paying for them.
   h. They talk with a voice that is too loud.
   i. They remember what to ask for.
   j. They conduct themselves like polite grown-up people.

Talk about the meaning of each of the above statements.

3. What should be our attitude toward the druggist, the barber, the garbage man, etc.? What does each expect us to do for them and what may we expect them to do for us?

One day in winter I asked the paper boy to please lay my morning paper inside the screen door when there was snow on my front porch, so that my paper would not get wet. He did so willingly. I must always have his money ready when he comes to collect what I owe for my paper so that he will not need to make another call for it. He is a good community helper. I will respect his rights.

"Heavenly Father, may we know
All the way our feet should go
Day by day help us to be
Kind to all and true to Thee."

Lesson Story:

Jesus Borrows A Colt

At the time when Jesus was going about on the earth teaching and healing God's children, we are told this story of Him:

One day He had walked many miles, with His disciples, from village to village healing the sick, speaking words of comfort to the sad and preaching right living to everyone. He was tired but wished to go to Jerusalem before the day was done. He knew a man in the very next village who owned a colt. If He could borrow the little animal He would ride it into Jerusalem, do His work there and return it to its owner.

Jesus said to two of His disciples, "Go into the village and as soon as you get there you will see a colt tied to a fence post. Tell the owner that Jesus has need of his colt and would like to borrow it."

The two friends went quickly and found the frisky fellow tied near his master's door. He kicked up his heels and pranced about as the disciples, with the owner's consent, untied him to lead him away to Jesus.

People passing by saw the men trying to untie the frightened colt and they said, "What are you doing? Why are you taking him away?" The disciples replied that Jesus had need of him to continue His journey.

When the disciples returned with the bucking colt, they tried to throw their coats upon his back for Jesus to sit upon while He rode. The colt reared about unwilling to be held. No one had ever tried to ride him before. Jesus seemed to know how to calm

the little fellow. He spoke gently to him and patted his neck, and the colt feeling His loving touch stood still allowing Jesus to mount him.

Many people came following after Jesus on the borrowed colt and triumphantly they entered Jerusalem.

JESUS DRIVES THE MONEY CHANGERS OUT OF THE TEMPLE

Lesson 25. For June 20, 1943

Objective:

To develop a knowledge of the rights of all who come to our Sunday Home, and a willingness to respect those rights.

Lesson Development:

In our Sunday Home which is our Sunday School, we have an opportunity to live our religion as well as to learn it from story, song and prayer.

Today we may have the opportunity to—

Close the door
Take a late-comer a chair
Help Gary tie his shoe-string
Pick up Janet's fallen handkerchief
Move along on the bench to make room for Jack, etc.

Songs:

"Sweet Sabbath Home," *Deseret Sunday School Songs;* "Every Sunday Morning," *Little Stories In Song.*

Lesson Story:

Matt. 21:12, 13.

Teachers may refer to the Primary Department of the February issue of *The Instructor* for this lesson story.

GOD TALKED WITH MOSES ON THE MOUNTAIN TOP

Lesson 26. For June 27, 1943

Objective:

To develop confidence in the still, small voice that Heavenly Father has given us to guide our daily actions.

Review Last Sunday's Lesson:

Have the children help you retell the story of Jesus driving the money changers from the temple.

Review the suggestions offered last Sunday in your discussion, "How to respect the rights of others in the ward meetings."

Lesson Development:

Discuss the children's spontaneous acts performed in our Sunday Home this morning.

1. John knew what to do with his hat. Was it the still small voice inside John that told him what to do?
2. What helped Carol remember what to do while the sacrament was being blessed?

There is a voice inside us;
It tells us what to do;
It helps us to be happy
All the long day through.

Let the children tell about the signs seen along the highway to help people go the right way when they are traveling.

The children can relate stories about disregarding the guide signs.

Supplementary Story:

What The Voice Said

"Let's say our prayers out loud to each other, Susan," said Patty, as the two little sisters were getting ready for bed one night.

"All right," answered Susan. So the two said their prayers to each other. Susan jumped right into bed, but Patty still knelt quiet a little while by her bed.

"What are you waiting for, sister?" said Susan.

"I am waiting to see if God wants to say anything to me," replied Patty.

"How could that be?" asked Susan.

"Don't you know? Heavenly Father sometimes talks by a little voice inside of us," replied Patty.

"And what did you think He would say to you tonight, sister?" said Susan.

"Well, you know, I asked Him to bless my little friends, and then I remembered that I was not kind to Marian today, and I'm sure that little voice in side of me said, 'Tell her you are sorry.' Tomorrow I shall tell her," said Patty. And she did.

Lesson Story:

Exodus 3, 12:34-39; 13:20-22; *Life Lessons For Little Ones,* Second Year.

Picture No. 88, Colored Bible Pictures for Nursery, Kindergarten and Primary.

Lesson 89, this lesson, Moses The Leader, in *Life Lessons For Little Ones,* Second Year, gives this story in detail.

(New teachers may obtain this book from teachers who were teaching in the Kindergarten class in 1940.)

Nursery

STORIES FROM THE BIBLE, BOOK OF MORMON, AND CHURCH HISTORY

For Children Under 4 Years of Age

LESSONS FOR JUNE, 1943

RESPECT FOR HUMAN RIGHTS—OUR RIGHTS, AND OTHER PEOPLE'S RIGHTS

"Do unto others as ye would that they should do unto you." What a simple statement and how universal can be its application! A tiny child may be kind and thoughtful and considerate of others, in its home or neighborhood; or a nation may respect the rights of its citizens and those of other nations or the rights of other nations as a whole. "Do unto others as ye would that they should do unto you," applies in all cases and may serve as a guide to the mighty, the strong, the weak, the rich, or the poor. It makes no difference. All have rights which we, as Christians, must understand and respect. Our yardstick is our measure of understanding, which we pray God will bless us with in rich abundance. When our lesson is learned there will be no war and bloodshed, no conquest or desire for that which belongs to another.

We began our consideration of respect for rights last Sunday, as we aimed to understand the rights that each member of the family has in the home. We learned what rights we have and recognize that others have the same rights. We own something. They own something. We do not take the property of others without their knowledge or permission. We move forward to a consideration of the rights that we and other members of our neighborhood have. Then there are those who serve us. They contact us in our homes. They have a right to expect our co-operation and we should give it to them.

In our Sunday School, or Sunday Home, as we sometimes call it, there are certain proprieties which all must recognize. We come to Sunday School to learn about God, our Heavenly Father, Jesus Christ, His Son, and what they would have us do. The setting and the activities should be conducive to worship. In such a situation there are things that are right for us to do and others that we ought not to do. Careful thought and planning should characterize this discussion since herein we aid in laying the foundation of love, respect, and reverence for the House of God and the principles of life taught there.

With all the blessings showered on us by our Heavenly Father, does He not have the right to expect certain things of us? What these things are constitute our considerations for the last Sunday of this series.

THE GOLDEN RULE

Lesson 23. For June 6, 1943

Objectives:

1. *To decide how we should treat our playmates.*
2. *To decide how we wish them to treat us.*

Development of the Lesson:

In the opinion of the writer the application of the golden rule even by the very young is most important. Our story is not that of the Good Samaritan. Instead it is a story of children under conditions and in surroundings that the children understand. All children meet other children at some time, with greater or lesser opportunities to play together. Their treatment of these children will indicate how fully they understand the application of the golden rule as told by the Savior. The Savior's story of "The Good Samaritan" was told of people under conditions that were very familiar to His listeners. These same characters would not be familiar to our children but the lesson that this story was intended to teach can be understood by them. Study the Manual carefully and adapt this story to include the people and conditions that your children know.

Songs that will be enjoyed in connection with this lesson are as follows, and are found in *Little Stories In Song,* available at the Deseret Book Company, Salt Lake City, Utah:

1. "Wear A Smile"
2. "Be A Happy Helper"

ALMA ELIZABETH'S FRIENDS

Lesson 24. For June 13, 1943

Objectives:

1. *To decide what the different community people come to our homes for.*
2. *To decide how we should treat them.*
3. *To decide how we wish them to treat us.*

Development of the Lesson:

Our objective this month stresses the rights of individuals; our own rights, and the rights of those with whom we come in contact. Our considerations up to this point have been of those with whom we live or with whom we play. Our aim in both instances is to "do unto others as we would that they should do unto us." Today, our attention shifts to those who serve us. Because they serve us, we ofttimes forget to realize that the Savior also included them in His admonition to us.

One thing so wonderful about our Savior is that He exemplified all that He taught. You will recall that He said, "He that would be the greatest among you, let him be the servant of all." He knelt at the feet of the apostles and bathed them as He talked with them. Christ served them and they in turn served others.

In your community there are many people who serve you and your children. Why not hunt through your pictures and find pictures of them. Those who serve in your community may not be the same as those who serve in another. If yours be a city situation, your children will have such as the postman, the milkman, the groceryman, the garbage man and others serve him. If you live in a rural community, those who serve may be different. Think of whom your children contact. In what ways do they serve? In what ways can you and your children serve them? Be sure to stress that in serving those who serve us we are following in the footsteps of our Savior.

Our story of Alma Elizabeth's friends is a true one in which we learn of the application of the Golden Rule by the pioneers. Today, we too, both children and adults, must do likewise.

OUR OWN SABBATH HOME

Lesson 25. For June 20, 1943

Objectives:

1. *To discover what the Nursery children want to do in their Sunday Home.*
2. *To decide if they have a right to do everything that they want to do.*
3. *To decide how we can cure ourselves of doing things in our Sunday Home that we have decided we have no right to do.*

Development of the Lesson:

The Latter-day Saint people have always been taught to be friendly and sociable. Frequently, however, the time to demonstrate these characteristics is misjudged. Adults, upon entering our ward chapels, fail in their example to show that they reverence this as God's House. Not until the presiding officer arises is there order and worshipful attention. Sometimes even after the meeting has started some of them will engage in conversation and laughter. Such behavior is the result of thoughtlessness, we feel.

Since our objective today is to establish the fact that we have certain rights while we are in attendance at Sunday School and that there are others that we do not have, let us first talk about whose House this is. Follow this with a listing and discussion on what we do in God's House. Then, with the children, decide on what our Heavenly Father would like to have us do in His Home. Erase all the other things mentioned. Those left on the board are the things that we have a right to do in our Sunday School. Let us stress the fact that these are the things that we will do regardless of what others may say or do.

Now that the children and you have decided what they have a right to do in Sunday School, why not do some of these things; e.g. sing, say the Sacrament gem, hold pictures and tell about them, draw on the blackboard, look at picture books, build with blocks, sit quietly while others are having their turn, etc. Praise those who have remembered to do the right things in the Sunday School that day.

The message of the Golden Rule applies here also. "Do unto others as you would that they should do unto you." We do in Sunday School those things that will please our Heavenly Father and benefit those who attend. We do not do those things which are displeasing to our Heavenly Father or that would annoy those who have come to Sunday School.

SAMUEL HEARS HEAVENLY FATHER'S VOICE

Lesson 26. For June 27, 1943

Objectives:

1. *To decide what our Heavenly Father has a right to expect us to do.*
2. *To discover to what extent the Nursery child has yet developed a consciousness of what is right and what is wrong.*

Development of the Lesson:

We have talked about the application of the Golden Rule in our homes, our neighborhood and our Sunday School. We have learned that in all situations we should do unto others that which we should like them to do unto us. In other words, the thing that is right for us to do is right for the other fellow to do and that which is wrong for the other fellow is also wrong for us. In order to help us, our Heavenly Father gave us a "voice inside of us." When we grow older, we call it the voice of conscience. Our Heavenly Father has a right to expect us to listen to that voice and to do as it says.

Today let us have on hand pictures of children in situations where a decision is required. See what they think that the child in the picture should do. What will the child do if it listens to the voice inside of it? In the Manual mention is made of pictures in our Set of Pictures for Nursery, Kindergarten and Primary and our Cradle Set of Pictures that might appropriately be discussed.

In our story today Samuel heard the voice of our Heavenly Father. The voice inside of him told him to arise and answer. He did this three times before our Heavenly Father finally told Samuel what He wished him to know.

It is desirable that the teacher sing frequently the chorus of "God Is Near," found on page 22 of *Child-Land,* Book 2. It will instill in our little children a feeling of absolute faith and a desire to do right at all times. God has a right to expect this.

THE PERSIAN AND HIS THREE SONS

(This story goes with Lesson 23, for June 27, in Second Intermediate Department)

There was once a Persian ruler who had three sons. The father owned a beautiful pearl, and he wished to give it to that one of his sons who had shown himself the noblest. Accordingly, he called them all together, and asked each of them what had been the most praiseworthy deed he had performed during the last three months.

The eldest son spoke first. He said: "On my journey last week I was intrusted with a number of valuable jewels. The merchant who sent them took no account of them. One or two would never have been missed, and I might easily have made myself rich. But I did no such thing. I carried the parcel as safely as if it had been my own."

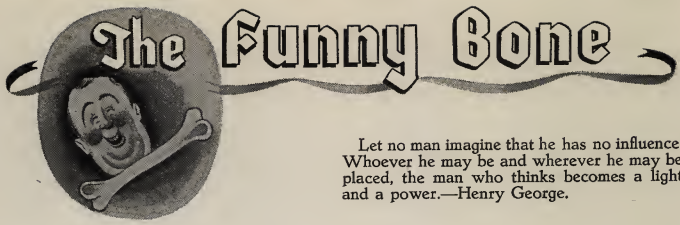
"My son," said the father, "you were honest, it is true, and you have done well. But you could hardly have acted otherwise without shame."

Then the second son spoke. He said: "As I was walking the other day, I saw a child playing by the lake, and, while I watched him, he fell in. I swam in after him, and saved him."

"You also have done your duty," said the old man; "but you could hardly have left the child to drown."

It was now the third son's turn. He said: "As I crossed the mountains the other day, I saw near the edge of a dangerous precipice a man who hated me and had done me harm. He had sat down to rest and had fallen asleep. I would have passed on my way without a word, but something within me called to me to go back and wake him. This I did, knowing all the time that he would not understand and that he would be angry with me, as indeed he was."

"My son," cried the father, "the pearl is yours! To do good, without hope of favor or reward, to those who have wronged us, is to be truly noble."



Let no man imagine that he has no influence. Whoever he may be and wherever he may be placed, the man who thinks becomes a light and a power.—Henry George.

Some Noise

"A new world is being born," says a politician. Judging by the noise going on it might be twins.

She Ought To

A very stout lady (to little boy): "Can you tell me if I can get through this gate to the park?"

Little Boy: "I guess so. A load of gravel has just gone through."

True Confession

Modern orator: "My friends, I am full of uncertainty.

Then a number of people in the audience looked at one another and hoarsely whispered: "He must have had hash for dinner."

Law-Breakers

Sydney Smith, the celebrated English clergyman, was barred from the large financial success he desired by an incurable and irresponsible wit; while his brother Courtnay, by the assumption of a grave and placating manner, was able to acquire a large fortune.

One day the irrepressible Sydney, meeting his solemn brother on the street, remarked, "My brother, do you know that both of us have moved in contradiction to all the laws of nature? You have risen by your gravity, while I, alas, have sunk by my levity."

Intriguing Cup

Even when she was very old, Julia Ward Howe, who wrote the "Battle Hymn of the Republic," found the greatest pleasure in visiting friends. One day, upon her arrival at the home of her minister, she sank into a chair, obviously tired.

The minister was sympathetic.

"It's hard to grow old, isn't it?" he asked.

She smiled, shaking her head.

"I don't find it so," she replied. "The deeper I drink the cup, the sweeter it tastes —all the sugar at the bottom."

Good

Mother: "Maud, were you a good little girl at church today?"

Maud: "Yes, mother. A man offered me a big plate of money, and I said, 'No, thank you.' "

Flies and Flees

A fly and a flea in a flue
Were imprisoned; now what could they do?
Said the fly, "Let us flee."
"Let us fly," said the flea.
So they flew through a flaw in the flue.

Winding the Clock

There was a man who had a clock—his name was Mathew Mears—and every day he wound that clock for eight and twenty years.

And then one day he found that clock an eight-day clock to be, and a madder man than Mathew Mears you would not care to see.

Sales Talk

A good beginning oftentimes means a great deal. To emphasize the point may we remind you of the case of the young man who, desiring to marry, secured a favorable hearing from his sweetheart's irascible father by opening the interview with these words: "Sir, I know a way whereby you can save a lot of money!"

Thankful

The small boy had just started school, and after a week he said: "Mummy, the teacher asked me all about you and daddy, and if I had any brothers and sisters."

"I am glad to see her taking so much interest," replied the mother. "What did you tell her?"

"I said I was an only child."

"And what did she say to that?" asked the mother.

"Oh, just 'Thank heaven.' "

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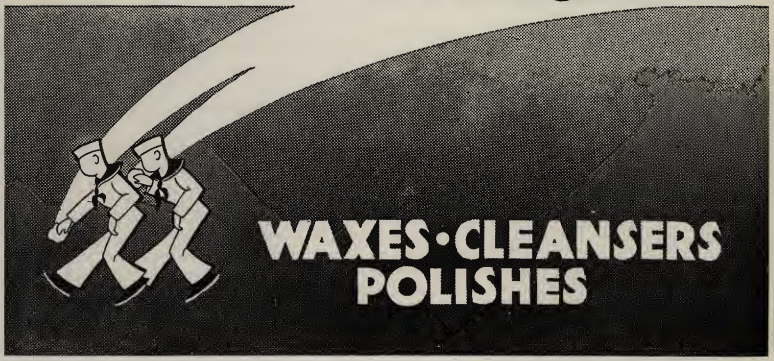

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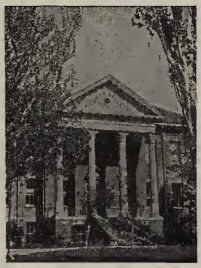

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